the Chaplain

A JOURNAL FOR PROTESTANT CHAPLAINS

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"The chaplain . . . lives in a fish bowl before his congregation. They know him as no civilian group knows its pastor. Anything false is instantly detected and rejected by these forthright men."

(See pages 11-17)

AUGUST 1958

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Moby Dick

By THEODORE R. BOWEN

Minister of the Waugh Methodist Church
Washington, D.C.

"Seek first his kingdom and his righteousness, and all these things shall be yours as well."

THERE is something in all of us that answers to the call of a quest, a search, a hunt, a pursuit, or an exploration.

In every generation there are those who hear a voice—a voice that says, "Come, follow, seek"—and who arise to make that challenge the dominating passion of their lives.

Perhaps this is why, after over a hundred years, so many continue to hail Herman Melville's novel *Moby Dick* as one of the great pieces of American literature, and of all literature of all time. It *is* a story of a quest, a chase, a pursuit, that takes men out into deep waters, beyond the humdrum, beyond even the excitement of the normal course of their occupation and industry.

Almost everyone, especially since the movie production of it, is familiar with the story. Moby Dick, of course, is a huge, ferocious white whale pursued in a deep passion by Captain Ahab, who seeks to avenge himself against the monster to whom he has lost a leg, and from whom he has suffered other injuries and disfigurements in earlier combat.

The whole marine kingdom, for Ahab, becomes embodied in this unbelievable creature—Moby Dick. Whenever word comes of the whereabouts of Moby Dick, Ahab's decision is immediate: whole schools of ordinary whales are scorned as the order is given to set a course in the direction of the area where sight has been caught of *a* whale, *the* whale, called Moby Dick. Seek first Moby Dick and his kingdom, and all the other, smaller, whales shall be added in due time —this seems to be the master motive of Captain Ahab.

Thus the book moves in more than one dimension. Thus the story is capable of more than one interpretation. From a practical and historical standpoint, there is no better descrip-

tion anywhere, in detailed and vivid expression, of the everyday life and habits of whalemen and whales and the whaling industry in the days of small wind-driven vessels and the hand harpoon. From a more adventurous standpoint, nothing is more exciting than this spectacle of a man pitting everything he is, and everything he has under his command, against this one creature, which incarnates in its tremendous dimensions and energies all the fascination and fury of the sea—indeed, of the natural universe as a whole—with all the possibilities and all the perils inherent in the encounter.

And certainly no more thrilling description of a whale hunt exists than the writing that sets forth the last three days' conflict with Moby Dick, with which the story closes, and in which presumably the giant whale is killed, though not until he has demolished the boats and sunk the ship, with a single American surviving to tell the tale.

In any case, the story has come to be regarded as one of the great parables of world literature. And, as in the parables of Jesus, there is not one meaning possible, but many. Indeed, the possibilities for interpretation seem to be inexhaustible, each man reading into this "tale of a whale" and this "whale of a tale" his own experience, each age finding there the symbols of its own conflict and drama.

Let me share with you this morning my own efforts to sound out some of the depths in this profound parable, which in my mind is linked forever with the saying of Jesus: "Seek first his kingdom, . . . and all these things shall be yours as well" (Matt. 6:33, RSV).

For me, *Moby Dick* is a parable of contrasts. And the first is *the contrast between the obvious, practical, economic motive and the not-so-obvious, or invisible, spiritual purpose.* If there is any point made in *Moby Dick* at all—and if there is any truth shining clear in the New Testament anywhere—it is, in Moby Dick language, that simply to sail into port with a hold crammed full of whale blubber is insufficient for the soul of man. It is insufficient for the soul of a civilization. A family or a nation that has achieved stability and productivity in the realm of economics does not necessarily mean a family or a nation that has discovered the joy and meaning of its existence. *Moby Dick,* like the New Testament, is a rebuke to the ruling spirit of economics, both in capitalism and in socialism: the belief that the production, accumulation, and enjoyment of consumer goods and material wealth is the chief task of man on earth. That ruling spirit has left its mark on us all.

In our own society the time is well overdue for a distinction between those activities that must be carried on to make life possible and comfortable, and those activities that must be carried on in order to make life worth while. "Civilization begins when we cease to be wholly engrossed in the task of mere organic survival [and comfort] and begin to be human beings in the distinctive sense of the word." [1]

[1] J. V. Langmead Casserley, *The Bent World* (New York: Oxford University Press, 1955), p. 152.

WHALE FISHERY.

That means more than good jobs, good pay, good cars, and a houseful of appliances. Beyond and besides all the whales cut up and melted down —out there still is *the* whale, Moby Dick, the central, elusive spiritual problem alternately surfacing and submerging on the sea of human existence.

True, the quest for Moby Dick has to be sustained in the midst of the smaller and more practical chases for the lesser prizes of food, shelter, clothes, and the economic adequacy that brings comfort and convenience.

Yet there is in all mankind the Ahab-heart that will not rest until one has hooked his harpoon into the vitals of that massive body of meaning that cannot be boiled down to questions of mere economics.

That means ideas and ideals that set the heart on fire and make life glow with the spiritual radiance of invisible meanings and goals.

This is a national problem: "We will win the world's respect," says Ralph Sockman, "only if we give more attention to what makes America, rather than what America makes."

The government can do much to provide the means for spreading well-being in terms of the standard of living, says Dr. Hocking; what it cannot do is "to insure that prosperity will bring content, [and] that labor itself will be . . . a source of satisfaction." This is the spiritual problem that

moves out in the fathoms beyond the scope of economics, business, industry, and statesmanship. "Seek first his kingdom and his righteousness, and all these things shall be yours as well."

Besides the contrast of the economic profit motive with the spiritual purpose and meaning, there is a second contrast in Moby Dick: *the big things as against the little things, the local prizes as against the universal rewards.* Captain Ahab's obsession with the great white whale is a symbol of man at his best—restless, unsatisfied until he grapples with the ultimate evil and the ultimate good, the *great* whale.

Two men were once overheard talking about their fishing excursions. One of them had gone up to the lakes of northern Canada. "Did you get anything?" asked the other.

"Oh, yes, I caught a 75-pound musky." And he went on to describe the great thrill he had in pulling in the great musky. It took him two hours to land it. Then he said, "Where did you go?"

Said the other, "I went out off the coast of New England."

"And did you get anything?"

"Nope, didn't get a bite; but I had a great experience. One day my line got caught on something on the bottom, and I pulled and wrestled with it for about an hour. Finally brought it to the top, and it turned out to be part of an old sailing vessel—doubtless one of the ships that our forefathers used coming to America. An old lantern was still attached, and—do you know—that lantern was still burning!"

His friend just looked at him, and after a while he said: "George, I will knock fifty pounds off my fish if you will just blow out that light!"

Fishing stories are notorious, of course, for their exaggerations. And almost always *it's the big one that got away.*

The point is that when it comes to the business of living, there, too, all too often it is the big ones that get away. We reel in the small fry easily enough; the big things get away from us.

How many times in our "cops and robber" movies have we heard the enterprising detective voice his protest against arresting some minor figure in the underworld until that little local hood might furnish some clue to *the identity and whereabouts of the big boy at the top,* the head of the syndicate!

And yet there is a profound truth here. So often in modern society we deal with the local henchmen, the trivial evils, the little lies; and the big lies, the deep, entrenched evils, the universal wrongs—the big boys get away!

And what holds for evil holds for good. Today men are adept in chasing and catching a thousand and one worth-while things. We are clever in our apprehension of goods. But *the good* eludes us. The trouble with so many lives today is not so much that they are bad or vicious as that they are trivial. People have means but no great ends. They possess skills and techniques, but there is so little content. Our plays have tremendous casts and stagings, but such hackneyed little anemic plots. We know all the answers to the little questions, but we haven't even raised the big questions. What we need in politics—what we need in art, philosophy, and education—is a Moby Dick! And a whole

generation of Ahabs who have the heart and the stomach to go after the big things in life and the world, the things that really matter.

You and I may be nice people—delightful, decent folk. But have we settled our score with Moby Dick? I don't know. Have we come to grips with our besetting sin, or responded to the call of our deepest opportunity? I'm not so sure.

Woe to you Pharisees! said Jesus. You tithe mint, dill, and cummin, and omit the weightier matters of the law, justice and mercy and faithfulness. You filter out the gnats and swallow down the camels. In every family, in every government, in every institution, how we need the Ahabs to steer a course away from the local and little things and move us out into the fathoms where await the great and the universal demands of our essential humanity and divinity!

A few weeks ago a prominent Episcopal clergyman made this statement:

> There are times, and this is one of them, when the members of the Democratic party must forget the party and remember the principles that they stand for when they are tempted to think of compromising their principles of integration in order to win a possible Southern vote. This is not easy to do. This is a time when Northerners must forget that they are Northerners, and Southerners that they are Southerners with all their precious traditions, and things that are close to their hearts, and remember the things that are bigger than either the North or the South.
>
> There are times, and this is one of them, when Americans may have to forget America, so to speak, and remember the world and its needs, its interdependence; remember that other people need oil just as much as we do, and that we make mistakes just as other countries have made them. There are times when Episcopalians may have to forget that they are Episcopalians and remember the Church of Christ at large in the world, with all its manifold branches, all different, but nevertheless all parts of one body, acknowledging one Lord, the God and Father of us all. There are times when you may have to forget your own little nest, your cubbyhole in life, where life is comfortable, and to which you are rightly and naturally loyal, in order to remember some word or some principle that has come to you from God.

In other words, there are times when Moby Dick shall crowd out all the schools of lesser whales. The lesser passions absorbed into one "magnificent obsession." This is a time for greatness. A time to by-pass, in religion at least, all the little local peculiarities—the nonessentials, the sacred cows, the family taboos, the local shrines and conventions and customs—and strike out for the things that range far and go deep; "that you," as St. Paul said, "being rooted and grounded in love, may have power to comprehend with all the saints what is the breadth and length and height and depth, and to know the love of Christ which surpasses knowledge, that you may be filled with all the fullness of God." There's an Ahab in full pursuit of Moby Dick! "Seek first the Kingdom of God and his righteousness, and all these things shall be yours as well."

Of course, there are real dangers involved in this kind of pursuit. And that brings us to a third great contrast in the parable of Moby Dick—*the contrast between the safe thing and the risky thing.*

It is almost always to our advan-

tage from the standpoint of security to confine our range to the more manageable and predictable and controllable dimensions; not to get out beyond our depth. And yet, the whole point of Moby Dick, as it is the whole point of the New Testament, is that only when you get out beyond your depth, only when you get out beyond the familiar shoreline and the comfortable shallows, do you make the important discoveries, begin to find yourself, and begin to find God. It is only when you are committed to something to the point of risking something that the commitment takes on the flesh and blood of reality.

Most of us are surrounded all our lives by a kind of social cocoon that does its best to take over all our problems of unemployment and sickness, disaster and death. Social security, to some extent, of course, is necessary for stability and release from foreboding and anxiety. And yet in the very nature of a human being is something that pushes out beyond the safe edges of things into the not-so-safe areas of the unknown. From the deeper side of human nature, you never really live if you live in perpetual safety and security: you never *really live* until you go out after Moby Dick!

"I wish you were closer," Thomas Kelley wrote to an intimate friend of his. "The year has been going along in average mediocrity. There is no especial excellence, no especial defect in it. It's just it. And that's damnable. For the world is popping with novelty, adventure in ideas. And we aren't getting them here. We are safe and sane."

Is not this one reason why so much modern Christianity is so tame and insipid? We've removed its sting. We have taken all the risk out of it. We have no Moby Dick to go out after and stake something big on his back. It's so much easier to go through the familiar motions and stick to the tried and true recipes.

Nevertheless, "a certain excessiveness is an element in all true greatness." "The worship of God," said Whitehead, "is not a rule of safety—it is an adventure of the spirit, a flight after the unattainable. The death of religion comes with the repression of the high hope of adventure."

I must ask myself, and I think all Christians should on occasion ask themselves: When was the last time I risked anything for the sake of Christ?

The English poet A. E. Housman has a satirical poem entitled "The Carpenter's Son," in which Jesus from his cross is made to say to the men who have been associated with him:

'Oh, at home had I but stayed
'Prenticed to my father's trade,
Had I stuck to plane and adze,
I had not been lost, my lads.

'Then I might have built perhaps
Gallows-trees for other chaps,
Never dangled on my own,
Had I but left ill alone.

. . . . . .

'Comrades all, that stand and gaze,
Walk henceforth in other ways;
See my neck and save your own:
Comrades all, leave ill alone.

'Make some day a decent end,
Shrewder fellows than your friend.
Fare you well, for ill fare I:
Live, lads, and I will die.'

There are those who will be sure to point out, of course, that *Moby Dick* does not have a happy ending. When it's all over, the ship goes down, and Ahab goes down, and all the crew but one perish in the sea. One sole survivor lives to tell the tale. There is tragedy.

But that's the point in the New Testament. Life *is* tragic, all the way through. It is not a question of tragedy or no tragedy: it is a question of "adoption before the fact" or "comfort after the fact." The issue is not whether we die or live; the issue is whether we live for something big enough that we are willing to die *for* something, if need be, rather than just die *of* something. Says T. S. Eliot:

It's not that men starve, but that they
starve so dreamlessly,
not that they sow, but that they seldom
reap,
not that they serve, but have no gods to
serve,
not that they die, but that they die like
sheep.

At least the long chase after Moby Dick ends with a shout, not a whimper or a sigh! The Ahabs of the world are not caught in a plot; they write it. The initiative is in their own hands. Come what may, they shall have their fling at this great thing; for only thus is life justified and glorified! The happy endings are left to those who may be interested in that delusion called happiness.

You may remember how in Shakespeare's *Hamlet,* Hamlet himself says, "The time is out of joint; O cursed spite, that ever I was born to set it right!" Paul Scherer comments:

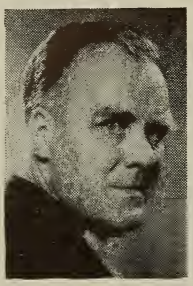
He didn't exactly usher in the Kingdom of God, did he? With Ophelia dead, and the queen dead and Hamlet himself dead, what was it precisely that he "set right"? But if you ask that question, you don't understand life as Shakespeare understood it. And you don't understand tragedy. [For] the very essence of tragedy is that you can bear to see the curtain go down on that last scene and know that it is not failure! Something *is* right now that was wrong before. No tit-for-tat nonsense. Something profound in the universe that's worth all the waste!

There is a moral victory, if not a physical success. And this is the only victory there is, really. Men who have pitted their resources against tremendous evils and pursued to the very end tremendous goods; men who have related their local needs to the universal essentials of all humanity; men who have made their lives count for the big things, have pursued the elusive spiritual meanings beyond prudent calculations of profit and economics, and given over the outcome into the hands of God.

This is Moby Dick. This is the New Testament. And this is Living!

"Little America College"

LCDR Alfred R. Saeger, Jr., Protestant Chaplain of Deepfreeze III (Luth.—Mo. Syn.), is dean of the recently formed "Little America College." Erudite professors in abundance volunteered to teach some 25 classes. Enrollment is 216. Saeger, who holds degrees from Concordia Seminary, Washington University, and Harvard Divinity School, teaches Bible and Christian doctrine. The academic year, which spans the months of darkness, closes with the return of Antarctic summer in September.



By JAMES T. CLELAND

Dean of the Chapel
Duke University, Durham, N.C.

GO FOR THE JUGULAR

SOME years ago *Time* analyzed the forensic ability of John William Davis, the distinguished constitutional lawyer, who has argued more cases before the Supreme Court than any other lawyer, living or dead. It commented on his faculty for detecting the central issue in a case and for concentrating on that. "Other lawyers may try to put across a dozen ideas in a case. Davis prefers to narrow the issue to its lifeline: 'Always go for the jugular vein.'" (Dec. 21, 1953.)

Now it may not be wise to consider the pulpit as a courtroom, though many homileticians have made use of a legal analogy when they ask the minister to preach for a verdict. Moreover, going for the jugular vein may suggest homicide rather than soul-saving. Yet there is a wisdom in hearkening to John Davis as we prepare our sermons, though his incisive advice has to be adapted to our vocation. One of our weaknesses as sermonizers is that we fail to isolate, and to concentrate on, the central truth in a passage, ignoring the trivia (no matter how interesting) and shunning the temptation to play with three or four minor truths at the same time—as if the sermon were a three-ring circus with a couple of aerial acts thrown in for good measure.

The cause of such a lack of concentration is not, usually, that we are so freighted with the riches of the Kingdom that we can afford to be generous and so strew largesse with a magnanimous indiscretion. It is more likely that we are so hurried in our preparation, or so careless of the real meaning of a passage, or so lacking in the tools of scholarship that it is easier or more pleasant or less exacting to talk about and around the fringes of the Word rather than penetrating to the center. Yet it is not difficult to go for and reach the jugular vein; it demands only time and care and thought—just the very best in us.

Let us look together at two or three passages to discover what the all-important central facts were for

the authors. What shall we do with "**Jonah**"? Well, we can evolve homilies from fish or whales, and the great-heartedness of the pagan sailors, and how one writes an intestinal psalm, and animals wearing sackcloth, and the short-lived gourd. But what was the author really getting at? What is the burden, the theme, the proposition of the book?

Isn't it primarily the relationship of God to man, a relationship that "good" men (after all, Jonah is a prophet) did not think should exist? When one realizes what Assyria had done to Palestine (read "Nahum" on that), then why, in God's name, should God be sympathetically interested in Nineveh? But he is. That is the core fact. Jonah never thought so; but the author of "Jonah" said so.

Here, once more, there is brought before the Jews an old, old divine story, to be repeated again and again in the future. Ruth had given her Moabitess blood for the great David's veins (4:18-22); Solomon had prayed for the resident alien (1 Kings 8:41-43); Amos had pointed out that God had sponsored other peoples—Ethiopians, Philistines, and Syrians—besides the Israelites (9:7-8); Second Isaiah even gave the title "Messiah" to Cyrus, a Persian (45:1).

Turn to the New Testament. Jesus' highest commendation was reserved for a Roman officer in an army of occupation (Matt. 8:10); Peter had to baptize Cornelius because God had already bestowed the Holy Spirit on this foreigner (Acts 10:44-48). And time would fail to tell of Paul on this subject. Just read "Galatians."

"Jonah" is, as an Old Testament scholar once remarked, "the John 3:16 of the Old Testament."

What does that suggest to us about Russia and China in our own day?

Turn to "**Philemon.**" What is the key word in this little letter? It is "slave." Study on, now. Don't rampage off on a sermon dealing with the race problem in the Southern states. The parallel is not to be found in Little Rock or the N.A.A.C.P. or Jackie Robinson. Paul's problem is a caste or economic one, not a racial difficulty. It has to do with owners and chattels, with bosses and slave-labor. The vertical dimension—God's relation to man—is assumed. The problem is a horizontal one *within the church.* Paul is not solving the social-economic difficulties of the world; Onesimus probably remained a slave. Paul is troubled with the mutual behavior of two folk, from very different economic walks of life, who have to sing and pray and hear the Word in the same gospel tabernacle or kitchen meeting. That is the jugular vein of "Philemon."

If we wish to make a true application from it today, then we had better ignore desegregation in buses and school integration, and concentrate on caste congregations and class denominations which are a reflection of cultural and economic strata carried over from the world.[1]

Did you ever try to preach on a **hymn**? It is a wonderful change of pace from routine textual sermons based on the exposition of biblical passages. "When I Survey the Wondrous Cross" is a fine place to begin. It deals with the vertical dimension

[1] Dwight E. Stevenson's *Preaching on the Books of the New Testament* is a worth-while volume on the central message of each book.

in a very personal way. All it seeks to do is to ask a question and answer it. What does the vision of Jesus on the cross do to one who actually "surveys" it—that is, to one who sits down and concentrates on the cross and meditates on the crucified? It shatters him. That's all. It annihilates him—the him all intertwined with worldly gain and men's good opinions. It obliterates pride and kills the Old Adam.

What does it matter if one is a Chaplain (Lieutenant Commander) or Dean of the Chapel or a five-star General or Chief of this and that in a world that crucifies a man like Jesus, that does this kind of thing to unusual goodness? You know the answer: it doesn't really matter at all. There is only one thing a man can do with an experience like this, if he allows it really to smash into him—surrender. "Love so amazing, so divine, demands my soul, my life, my all."

A sermon that really expounded the heart of this hymn would cause dedication or rededication as the result of the humility that follows on such contemplation. But that result would be due to complete immersion in Isaac Watts's experience.[2]

Great preaching comes from great concentration on great themes, provided that there are added character, personality, style, and the Holy Spirit. But even the Holy Spirit cannot do much, over the long haul, with a sermonizer who is less conscientious, less self-demanding, less consecrated than John William Davis was in the business of law.

[2] For aid in the composing of such sermons see A. E. Bailey's *The Gospel in Hymns* and Erik Routley's *Hymns and the Faith*.

Union Seminary Development Program

The $16,000,000 Development Program recently announced for Union Theological Seminary (New York) is off to a good start. Advance gifts and pledges, as of July 1, totaled $1,460,000.

A new 16-story residence hall on Riverside Drive to accommodate the doubled student body is the first objective of the program. It will also provide an endowment to increase faculty salaries and student scholarships, modernization and endowment for Union's library—the largest seminary library in the country—and funds for such special activities as Advanced Religious Studies, Psychiatry and Religion, Religious Drama, and the School of Sacred Music.

The immediate goal in this over-all program is $4,075,000. Of this sum, $2,600,000 will go for the new residence building, $1,100,000 for faculty salaries and new faculty and administrative offices, and the remainder toward the other objectives of the program.

The Transport Chaplain's Influence

By WILLIAM A. SWETS
Chaplain, U.S. Navy

An MSTS chaplain, Lt. Richard R. Smith, shows two young passengers around the USNR Upshur.

ONE OF THE FIRST questions I faced upon taking up the duties of an MSTS chaplain afloat was, "What permanent good can result from my very brief encounter with the people of my shipboard parish?"

A service chaplain often faces this problem because he is able to minister to individuals or family groups for but two years at best. Sooner or later, usually sooner, the serviceman or the chaplain himself is transferred. How can he consolidate the spiritual gains he may, under God, be able to make? This difficulty is especially real for a transport chaplain. His longest period of ministry is about eight or ten days; and by the time introductions, boat drills, orientation lectures, and other activities are dispensed with, the amount of time is greatly reduced.

As I considered this question of the possible good of so brief a ministry, the following gem published in the MSTSLANT Staff Chaplain's Monthly Newsletter attracted my attention:

"Every service chaplain, at one time or another, wonders if there is any value in the many fleeting contacts he has with people. Perhaps the following item quoted from *Forward, Day by Day* will help to keep our perspective in the matter. It reads as follows:

Christian is put on the road in *Pilgrim's Progress* by one named Evangelist, who, when he left him, "gave him one smile, and bade him good-by." Why does Bunyan use the phrase "gave him one smile"? Why not just say he smiled at him?

Perhaps it is accidental, but more likely it is because he wanted to em-

phasize the brief nature of the encounter. One smile and good-by; yet Christian's whole course is determined by that.

We appreciate fully the long, slow influences that mold our lives; but we must also bear in mind the startling results of some apparently casual meeting.

"We shall pass this way but once."

"It is later than you think."

To how many people are we indebted for a brief encounter perhaps forgotten by them! And when we fret over the hurried nature of many of our contacts with others, we may take heart when we realize how profound the passing touch may be.

He "gave him one smile, and bade him good-by."

"He had a name that I took to be a great name and a good name; his name was Evangelist."

This little reminder of the power of a momentary contact helped me considerably in my MSTS ministry. I began more definitely to regard each Sunday's service aboard ship or each daily devotional period or each interview as an opportunity to be used of God to influence for good the direction and destiny of those who attended the services or came for interviews.

The conditions of ship life contribute to this possibility. For a few days at least, the members of this "parish" are confined to the boundaries of a ship with limited activities to take up their leisure; and, whereas ashore individuals may "have no time" for a devotional or church service or an interview with a chaplain, with little else to do aboard ship they may decide this is a good time to catch up on the nurture of their souls.

I recall the words of a widow, for example, who, after attending daily devotions for several days, said: "I have drifted away from the church, but now I realize how much I have been missing."

Or I think of the weather-beaten, retired Navy chief who, invited to the service by an aggressive, enthusiastic young lady who served as my self-appointed publicity agent, and encouraged by his Catholic wife to attend, with tears in his eyes sang the old hymns he had learned in Sunday school as a child but for long years had neglected.

I think of the colonels and admirals who expressed sincere appreciation in such written comments as, "Your daily services were the highlight of the voyage."

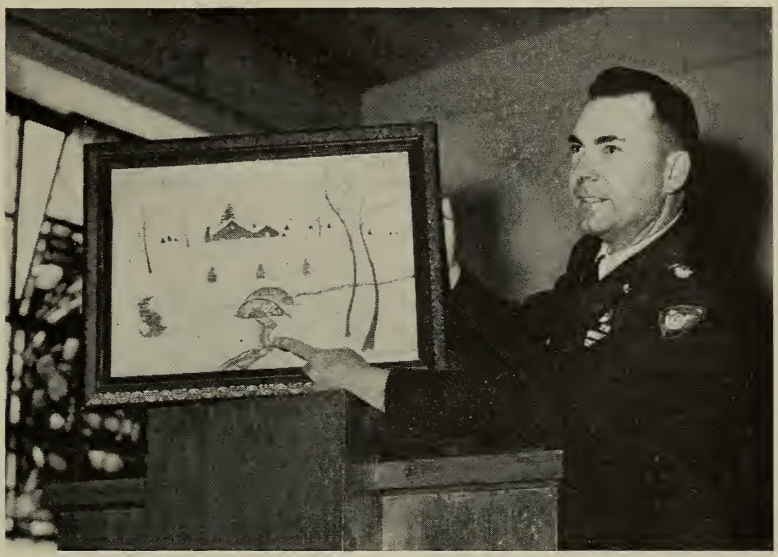
I remember the individual servicemen who came to see the chaplain in response to the character-guidance discussions, and those six soldiers who made commitments to Christ on a return voyage from the Canal Zone.

Or I recall the case of a young wife and mother who had a vexing problem arising out of a "mixed marriage." She had struggled with it for several years but had never dared to talk it over with a chaplain. As she sat in the children's program aboard ship one morning and watched the chaplain "with his hair down" as he laughed and clowned and sang with the children, she decided she would discuss the problem with this chaplain. The solution was not particularly difficult, but the difference which a new approach and outlook made on the marriage relations and home happiness of this couple was almost unbelievable. Upon his return to New York, the chaplain received a letter from the wife describing changed conditions

in that home. "You may have thought it a coincidence that you were aboard that particular ship for that voyage," she wrote, "but I believe it was God's providence in my life. You will never know how much you helped me."

Other chaplains have had similar experiences. One chaplain has carried on a continuing correspondence regarding an involved spiritual problem. Far-reaching influences resulting from fleeting but effective, God-planned and God-blessed encounters are still affecting the lives of many persons who came under the ministry of MSTS chaplains afloat.

MSTS chaplains know what Bunyan meant when he wrote, "Evangelist gave him one smile, and bade him good-by."



Chaplain (Maj.) Lester E. Burnette uses an original oil painting and poetry to illustrate a point in his sermon to a military congregation in Augsburg, Germany. A Southern Baptist from Columbus, Miss., Burnette is a paratrooper chaplain of the 11th Airborne Division who recently received a Regular Army commission.

Men of the Chapel organizations, says Chaplain Burnette, have given a great boost to religious work in that area. Their accomplishments fall under seven different categories: religious retreats, missons, Bible study, evangelistic services, German-American relations, fellowship, and other chapel-related activities.

A missions project in Burnette's own congregation recently raised $500, which was "hand-carried" to American missionaries at work in the Holy Land.

How to READ THE BIBLE *in Public*

By DWIGHT E. STEVENSON

Professor of Homiletics, College of the Bible
Lexington, Kentucky

I HAVE a very simple proposition to offer you: *If ministers could learn to read the Bible properly, it would be worth while coming to church for no other reason than to hear the Bible speak to us.*

We could lay aside the sermon, dismiss the choir, and dispense with the anthem; we could even omit the singing of hymns—and the living Bible read in living terms alone would justify our coming together. It would do more than that—it would instruct us, quicken our devotion, and deepen our Christian commitment.

In contrast to this, what happens? Scripture is read casually, noncreatively; it is made into a dead letter by a dead reading. Churchgoers do not listen. They tolerate the public reading of Scripture, but they do not participate in it.

It has remained for the actor, Charles Laughton, to show ministers how exciting the Bible can be when it is read aloud as it is meant to be read. Few of us can read it with the creativity of Laughton; but there is scarcely a minister who cannot read the Bible at least twice as well as he is now doing. Some men will find that they have a very considerable reading talent. And all can improve.

The steps are spelled out simply but fully in the book, *Helping the Bible Speak,* by Johnnye Akin, Seth Fessenden, P. Merville Larson, and Albert N. Williams (Association Press, $2.50). The secret is there for those

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who care to master it. Let me set down in briefest form a few rules:

1. *Never read the Bible in public without rehearsing it in private.* Even if you know the passage well, go over it carefully. Good reading is not merely pronouncing all the words correctly; it is penetrating to the spirit and meaning of a passage.

2. *Try to read it as you would speak it.* Reading is best when it is most like talking. On a printed page words are of equal weight and they move at the same pace; but spoken words are different. Some are given slowly and with great emphasis; others are delivered hurriedly. Some are almost "thrown away."

Spoken words are delivered at different pitch levels with varying volume and many pauses, long and short. Don't be afraid to make your reading style flexible—a moving and changing conversation between lectern and people.

3. *Study the passage to get into its meaning.* You have to do more than understand it. You have to inhabit it. Re-create it for yourself, not simply in ideas but in images—in color, line, sound, and touch—until "you are there in body as well as in idea."

4. *Identify yourself with the spokesman in the passage.* If there are several spokesmen, change identities as you come to each speech. This makes dialogue realistic, but it does even more than that: it tends to make the whole scene come alive.

For example, Pilate's cynical question, "And what is truth?" can be read properly only if you take Pilate's role for an instant. The reply of Jesus is in sharp contrast, and you will need to shift to the role of Jesus to make it realistic.

5. *Curtain the scenes of a reading.* There are often shifts of scene or turnings of thought which deserve to be indicated by a long pause and by a shift of mood.

6. *Punctuate your reading with plenty of silence.* Pauses are to reading what margins and spacing are to a printed page. Pauses are the punctuation of reading. No literate person would write without commas, semicolons, and periods. Do not read without pauses. But make those pauses living and meaningful, not mechanical. Learn to use your pauses to look ahead and grasp the next unity of thought before conveying it.

7. *Read phrases, not words.* To make sure that you are doing this, mark your passage for phrases, using a stroke (/). A double stroke can indicate a major pause.

Underscore the important word or words of each phrase. Then emphasize them.

8. *Exaggerate a little.* Curiously enough, exaggeration increases naturalness. If you doubt this, why not check it for yourself by using a tape recorder?

Churchgoers seldom give much attention to the Scripture reading. That is not the fault of the Bible. It is the fault of the readers, and we can do something about it, if we want to. It all boils down to one simple word: *practice.*

Practice what you read before you read it, and practice it until it comes alive for you. Then you will be ready to make it live for your people.

THE DESTROYER CHAPLAIN AND HIS PREACHING MISSION

Before his release from active duty April 1, Chaplain Hutchinson served in Pacific waters with Destroyer Escort Squadron III.

By WARNER A. HUTCHINSON

THE Navy chaplain and his preaching mission! This is a thrilling theme indeed.

Too often the Navy chaplain finds himself enmeshed in a round of counseling and administrative duties —so enmeshed, in fact, that his preaching becomes secondary in importance and routine in performance. He cannot find sufficient time in the midst of the day's business for thoughtful study and preparation, and he yields to the too easy temptation of bringing out from the files that sermon he used at each of his previous duty stations. Or he hurriedly patches together an outline while repeating reassuringly to himself, "Preaching never really was my strong point anyway."

Actually, to the Protestant chaplain, preaching is vital beyond the ability of words to stress. The chaplain is uniquely God's man in his ship or on his station. And when the chaplain stands behind the pulpit he becomes God's HERALD. He does not simply explain his opinions nor air his ideals. He proclaims the mighty acts of God. In the New Testament the preacher is called a herald. This is still the role that the Navy chaplain assumes when he faces his congregation Sunday after Sunday. He is a herald of God. This fact means that preaching is basic, central, and essential in the over-all ministry of a chaplain.

It is somewhat presumptuous for one so young and relatively inex-

perienced in the heralding of God's message to write on the subject. Repetition of "book learning" in this field is boorish and valueless. So I must write from within my limited experience of 24 months aboard the "small boys" of the fleet, a squadron of destroyer escorts.

Preaching Under "Wartime" Conditions

A chaplain must understand the mission and function of the organization to which he is attached in order to work effectively within that organization. This is a basic principle that applies to every chaplain in the naval establishment whatever his particular billet may be. And it applies to a chaplain assigned to minister to a squadron of destroyer personnel.

The mission and operating routine of the destroyer provide the "life situation" of the men who compose the congregation of the destroyer preacher. The chaplain must experience this "life situation" with his men that he may know their particular needs, longings, strengths, and temptations. This experience will give him the raw stuff to be incorporated into his sermons to make his biblical preaching relevant to the actual life-needs of destroyer sailors. It will also enable him to learn where his audience is, spiritually and educationally. He then may know just how best to communicate meaningfully with them in his sermons to lead them from where they are to a more enlightened Christian commitment.

This is a time of international peace. But every destroyer in the fleet is operating under wartime conditions of readiness, with the threat of war known daily. When destroyers are deployed they are assigned to the Sixth Fleet in the Mediterranean and to the Seventh Fleet in the Far East. The ships are fully armed, ready for battle. Recent public disclosures indicate that the fleets of which these destroyers are a part are prepared to intervene in a brush-fire war or to render nuclear massive retaliation. Destroyers will form the forward picket line or screen any naval unit that would be utilized in hostilities. Destroyers will be the first to receive the impact of attack, either by air or by underwater foes.

The use of destroyers in sensitive international situations is not only current theory; it has also been recent practice. The Suez crisis, recent Russian pressure on the Turkish border, the Jordanian internal threat, the Taiwan Strait patrol, unidentified submarine contacts in the Pacific—these are all examples of operations recently that have involved destroyers in "possible-war" situations.

So it is that the destroyer sailor lives very close to war. He knows that if it comes (God forbid!), his ship may well be on the scene when the first shot is fired. He knows—all things considered—that his ship may be committed to battle with a calculated risk that it may be lost.

The destroyer chaplain, then, cannot fill his sermons with mere idealistic morality. In Richard Baxter's words, he speaks "as a dying man to dying men." He proclaims God's "good news" to men who live daily with the possibility of a watery death. The chaplain's sermons, then, must treat the life-and-death themes. He must help them face death by having conquered death in the death of

Christ. He must help them live meaningfully in the power of the Resurrected Christ.

There is another sense in which the destroyer chaplain preaches under wartime conditions. He and his men are engaged in the forward areas of a vast moral battle. The souls of men are the victor's prize. The battle is fought in the liberty ports of Europe and the Orient. I can speak knowingly only of the Orient.

The destroyer sailor spends extended periods of time actually at sea. These are usually fatiguing operations under adverse circumstances. Heavy-sea conditions may mean that just day-to-day existence is filled with exhausting effort. Coupled with this may be high-speed day and night operations with a carrier task unit that demands the utmost of alertness and endurance from all hands. There are no facilities for recreation on board the destroyer; and under current operating schedules there is no time for recreation were there the facilities. This means that the destroyer sailor has been physically pounded and pommeled with little chance to relax or "let off steam." So when the ship pulls into a Far Eastern port, he is searching for a release from the tensions and exhaustion that built up at sea.

This seeking for an emotional catharsis finds fertile soil indeed in the moral conditions of the Far East. The man is away from all the restraining influences of home and a familiar social structure. Prostitution, though illegal, is winked at. The problem, often, is not how to find a girl but how to avoid the girls or their front men. Alcoholic beverages are inexpensive. The combination of cheap liquor (especially tempting to one who has been on an enforced "wagon" while at sea and now feels he owes himself a few extra drinks to make up for lost time) and available women in a nonmoral atmosphere is vicious.

Therefore, as soon as the destroyer sailor steps across the prow in Barcelona, Naples, Hong Kong, Singapore, or Yokosuka, he is attacked by the most effective weapons that can be marshaled against a young man by the Enemy of his soul. So it is that the destroyer chaplain must preach to young men who are on the front line in the spiritual and moral war. The high calling of his preaching mission is to prepare them to resist, to find in God the strength to conquer temptation, to offer the assurance of God's forgiveness to those who have lost a skirmish.

As difficult as the physical and moral environment of a destroyer ministry may be, it is not cause for discouragement and disillusionment on the part of the destroyer chaplain. Rather it is a thrilling hour for him to herald the commission given him by his Lord. When the man finds all his familiar props of home, church, and society gone, and finds himself face to face with the very real possibility of death and war, and is under moral assault that is too overwhelming for mere conventional religion, then in his despair and confusion God can break in with His salvation. And it is the chaplain who bears the awe-full responsibility of heralding this message.

Characteristics of the Preaching

Knowing the basic mission of the destroyer chaplain as a preacher

under the special conditions of destroyer life, I shall now consider certain characteristics necessary to effective preaching. In this I speak as a Protestant with somewhat conservative leanings. I shall not treat detailed theological content; this will be determined by the denominational affiliation of the individual chaplain. I shall treat, instead, overall characteristics that are especially applicable to destroyer personnel.

There must be a call to total self-commitment to Christ that should characterize the preaching of the destroyer chaplain. Young men have always eagerly given themselves unselfishly to a cause that they deem worthy of sacrifice and devotion. This drive in young men should be captured by preaching the absolute nature of Christ's demand. Destroyer preaching is no place to offer a watered-down, milk-fed "easy" religion. "The Gospel has been emasculated long enough. Preach Christ today in the total challenge of His high, imperious claim. Some will be scared, and some offended: but some, and they the most worth winning, will kneel in homage at His feet." [1]

The destroyer chaplain must be real in his preaching. By this I mean that he must treat real-life problems and offer the very real solutions of the gospel. He cannot hold his audience if he preaches abstractly about ethereal truths. These men whom he faces on Sunday want God's help in their problems. The chaplain need not have the gifted tongue of a Phillips Brooks; nor need he be clever; not even sensational: but he must be real. Failure here is ultimate failure.

The problems of the men are not hard to find. The temptations of the flesh on every hand, the loneliness of separation from loved ones, the interpersonal tensions that spring from enforced close living with those they might not usually choose as associates, the irritations of difficult duties, the fear of an uncertain future —all these are the raw material for real-life preaching. What more demanding task can be envisioned than for a chaplain to bring the reality of God's word to bear on these problems of the men with whom he lives?

In accomplishing this difficult task, the destroyer chaplain faces an initial hurdle. This is the bald fact that most of his congregation are fine young men who are religiously illiterate. Many of them have a very limited church background. They are not familiar with biblical illustrations, nor do they show understanding of technical theological "jargon." Indeed, the average formal-schooling level is such that the simplest of language must be used at all times. So the chaplain, to be an effective preacher, must solve the vast problem of communication.

His language must be Basic English. He cannot say in the mess decks of his rolling ship, "Perhaps some of you at this point are suspecting me of Eutychianism." He must rather take the grand themes of the Bible and phrase them understandably in 20th-century English. "Redemption," "atonement," "propitiation," "salvation," are glorious New Testament terms filled with significance. But unfortunately, they are meaningless

[1] James S. Stewart, *Heralds of God* (London: Hodder & Stoughton, 1956), p. 27.

gibberish to the average destroyer sailor. The chaplain has the near-impossible but absolutely essential task of getting the ideas contained in these terms across to the men who walk the decks with him.

The chaplain must speak clearly and simply. He must avoid false and sensational emotionalism like the plague. He lives in a fish bowl before his congregation. They know him as no civilian group knows its pastor. Anything false is instantly detected and rejected by these forthright men. And in rejecting that which may ring false in the chaplain's message, they may reject him as well.

Illustration is a valuable aid to making clear the often hard-to-understand things of the Bible. The routine of shipboard life offers numberless illustrations to the alert chaplain. The only warning is not to illustrate from a personal counseling experience. These destroyer men live so closely together that it would be a near impossible feat to disguise the identity of the person involved. Once the word spread about the ship that the chaplain publicly talked about things said to him in confidence, the chaplain would have very few counseling interviews indeed. Yet illustration from the daily way of life of the sailor is good pedagogy. It can lead smoothly from the known to the unknown. It is the very same method that Jesus used when he so aptly illustrated divine truths from the everyday agricultural life known so well by his hearers. Needless to say, such illustrations should actually illustrate some point or truth.

Thoughtful use of illustration from Navy life can often be far more effective than trite illustrations from ready-made collections. For instance, the chaplain might speak on the need for an overhaul of the soul by God; or the need of a clean sweep-down, fore and aft, of the inner life; or the wise charting of the course of one's life by the Master Navigator.

Techniques and Difficulties

The chaplain-preacher has now determined upon his message from his knowledge of God and the Bible and his understanding of his men and their circumstances. In his room he has fashioned it to the best of his ability, keeping in mind the need for lucidity and simplicity and practical relevance. Now he must deliver it. What are the actual physical circumstances of the destroyer chaplain's preaching?

The sermon is usually preached topside on the open deck in fair weather or else below in the mess deck. The congregation is a small one. The chaplain is well known to his hearers. The feeling is that one member of a family is speaking with others of the family. This means that a certain amount of informality is permissible. Preaching from full manuscript is awkward and less effective in such an intimate atmosphere. Use of outline notes in the pulpit is certainly satisfactory. It has the advantage of keeping the preacher on the point and preventing him from excessive improvised meandering.

The attention span of the destroyer congregation is limited to from 10 to 15 minutes, and use of brief notes as a guide may serve to keep the chaplain from attention-killing padding. There is also the advantage that a sermon preached from an out-

line tends to stress the logical points of the outline. Involved and complex development limits the effectiveness of the sermon. The more direct and simple the outline, the more impact the sermon has upon the naval congregation. I have found that my one-point and two-point sermons make more of a sustained impression than do my sermons of greater complexity.

Notes, however, must be handled with care. They must be brief. It is necessary to be as free from them as possible. And, if they are used, the chaplain must guard against their blowing overboard or across the deck in a stiff wind or falling to the deck in a heavy roll. Generally the "pulpit" is the mast stand. If the stand is constructed of wood, the notes can be tacked to the face of the stand; if metal, they can be secured with scotch tape. It is most distracting to be forced to control them in the wind right at the climax of the sermon.

There is a very live danger to the young chaplain at this point in his career. It is easy in a nonchurchlike situation and with an untrained audience to become slipshod in preparation and delivery. The feeling may lurk, "This really isn't preaching as I would have to do it in a civilian church or a chapel, so I can get by with carelessness here that would not pass elsewhere." The chaplain who is assigned to destroyers is usually young and relatively inexperienced. He may be fresh from the seminary. This billet may be his first duty assignment, his first try at the ministry wholly on his own. He must remember that the opening years tend to fix the tenor and methods of a man's whole ministry. Not only for God's sake and the sake of those to whom he ministers but also for his own sake professionally, he cannot afford to devote less than his best to his preaching during his tour with destroyers.

There is one final attribute that the destroyer chaplain must possess. If he lacks this gift, his tour on destroyers will be the most painful and frustrating years of his life. If he possesses this trait, he will be able to

Hymn Contest

You are invited to **write a hymn** that will create "a new understanding of the nature of the international situation and the responsibilities toward it, both personal and national, that spring from the Christian faith."

Such hymns are being sought by the Hymn Society of America and the Department of International Relations of the National Council of Churches. The new hymn or hymns chosen will be sung at the Fifth World Order Study Conference, in Cleveland, Ohio, Nov. 18-21, 1958.

Hymns should deal with the general theme of the conference ("Christian Responsibility on a Changing Planet") or with the aspirations of men and nations seeking peace, freedom, justice, and good will.

Texts of new hymns should be sent—**not later than Sept. 1, 1958**—to the Hymn Society of America, 297 Fourth Ave., New York 10, N.Y. The texts should be written to meters found in standard hymnals.

withstand considerable shock. It is a sense of humor and an ease in adjusting to unexpected situations.

He must see the humor of someone's rushing down the ladder into his service by mistake half naked en route to the shower. He must pause good-naturedly when the word to dump trash and garbage is passed halfway through the Lord's Prayer. He must modulate his voice to be heard above the roaring of the blowers. He must "roll with the punch" when his sermon is disrupted totally by a sudden tropical downpour. He must learn to preach with a certain degree of casualness as the ship rolls violently with an occasional shuddering pitch. If he can see the real humor in these situations and laugh a bit at himself, he belongs on destroyers. If he rigidly demands perfect conditions, he should leave the seagoing Navy as soon as possible.

There is a final problem that the destroyer chaplain must learn to live with. It is an inbuilt problem because of the chaplain's own status as a circuit rider and because of the current personnel shortages and policies throughout the naval establishment. The chaplain will see new faces all the time. The turnover of personnel is very high throughout the fleet. The chaplain moves from ship to ship and must constantly address new men. And by the time he returns to a ship in which he rode six months previously, transfers have taken their toll and half the crew is new to him.

This transiency both of himself and of his congregations will affect his preaching. Each sermon must be a complete unit. He cannot count on continuity. If he essays a series, each sermon of the series must stand by itself. And he must always preach the ABC's of the gospel. He cannot build a mature, abiding church. His young men do not usually possess the sagacious maturity of a godly deacon. And the rate of transfer will soon scuttle any idea of "abiding" the chaplain may entertain. So he must preach at the level of the battle-line corpsman-and-aid station rather than at the leisurely pace of a state-side hospital.

In conclusion, the preaching mission of the destroyer chaplain is the same as that of any other herald of God. It is proclaiming the gospel of Christ in a relevant, meaningful way. He must adjust to certain living and working conditions that will make his tour unforgettable and always dear to his memory. His preaching will become richer; for his basic understanding of men, and his rapport with them, cannot help growing. He will face frustrations and deep satisfactions in his preaching, but his fond memories will be those of the life here and there changed by a "word spoken in due season."

James Stewart's words to young ministers can well be applied to destroyer chaplains: "Yours is the greatest of all vocations. You will stint no pains nor labour to prepare for it. But do remember that there is nothing that can avail if the warmth of the Christ passion is lacking, nor any substitute for a heart that burns within you as He talks with you by the way." [2]

[2] *Ibid.*, p. 239.

Chaplains Tell HOW TO Use THE LINK

IF THE LINK is to fulfill its ministry and become an effective tool of the chaplain, we must do three things with it: *Get it out, get it distributed, and get it used.* Chaplains cannot help much in getting it out; that is an editorial job. But they can help mightily in getting it distributed and getting it used.

I've just returned from an 8,500-mile tour of military bases where I talked to over 230 chaplains about THE LINK. The chief problem we discussed was this: How to get THE LINK out of the literature racks into the hands, homes, and hearts of its potential readers. Here are some suggestions they made:

1. Order more copies. Get one for every Protestant home. The largest order we now have is for 3,000 copies to Lackland Air Force Base.

2. Appoint a LINK assistant, or lay committeeman, whose duty it will be to distribute the magazine.

3. Insert THE LINK in the church bulletin one Sunday a month.

4. Mail the magazine to all Protestant men in the unit.

5. Develop a poster about THE LINK and advertise it.

6. Give THE LINK out at all meetings of Senior, Older Youth, and Adult Departments of the Sunday school and all Fellowship meetings.

7. When making visits, take THE LINK along and give out copies.

8. Place THE LINK in all libraries, day rooms, reading stations.

9. Quote from THE LINK in the Sunday bulletin and give the magazine credit.

10. Call attention to THE LINK when making announcements. Point up in an interesting fashion an article or two.

11. Sell THE LINK in the PX's.

12. Use THE LINK in counseling. Refer to specifically appropriate articles the counselee should read.

We hope you'll find ideas here to help you make THE LINK more of a tool in your work. Got any further ideas? Write me.

—LAWRENCE P. FITZGERALD
Editor, *The Link*

THEODORE ROOSEVELT

Preacher, Politician, Patriot

By G. BROMLEY OXNAM

Bishop of the Washington Area of The Methodist Church

The following address, delivered at the University of Southern California at the beginning of this centennial year, is offered here to chaplains as background material for a centennial service on or near the actual anniversary, which is Oct. 27, 1958.

A SHORT time ago we drove to Oyster Bay and walked up the path that leads to the brow of a hill. Years before, a man and his wife had stood there and had chosen the place for the long rest that comes to us all. The cemetery was opened in 1658. It was a place of peace then, as it is now. Nearby, the waters of the Bay are bright in the morning sun. Here a strong man sleeps, and the wind in the trees chants a requiem that is at once praise and gratitude. It is altogether fitting that the nation should pause upon this the 100th anniversary of Theodore Roosevelt's birth to pay grateful tribute to a scholar, a soldier, and a statesman, who marches in the vanguard of the forces dedicated to freedom and to the preservation of freedom's holy light.

The amazing versatility of the great President becomes the despair of his admirers who would voice their gratitude. Brander Matthews wrote, "Roosevelt was as distinctly a man of letters as he was a man of action." Though he was one of the widely read men of his day, his writing was never bookish. He was lucid, forceful, abhoring the "weasel" phrase. As Matthews puts it:

> His style was tinglingly alive; it was masculine and vascular. . . . He could puncture with a rapier and he could smash with a sledge-hammer; and if he used the latter more often than the former it was because of his consuming hatred of things "unmanly, ignominious, infamous."

Travel, history, literary essays, brilliant addresses at Oxford, Berlin, and the Sorbonne are revelatory of a man familiar with the literary riches of the race, a scholar capable of vitalizing scientific papers as well as a father writing inimitable letters to his children.

I speak of Theodore Roosevelt as "preacher, politician, and patriot." Perhaps I would do better to think of him as a father, a lover of nature, a man who loved people.

In a never-to-be-forgotten visit to

the home of Roosevelt's daughter Ethel, Mrs. Richard Derby, in company with Hermann Hagedorn, historian and biographer, poet, and director of the Theodore Roosevelt Centennial Commission, I learned that Roosevelt thought of an individual in terms of the individual's family. He wanted to meet a man's wife and his children. He wanted to see the man in the environment in which he really lived. Perhaps this was due to the fact that he was so much a family man himself. Ethel showed us the picture of the President holding little Edith in his arms. It is one of the most beautiful grandfather studies I have ever seen. She said:

We always felt that we could go to

him. Father was the confidant. We went in to see him at any time, and he always had time for us.

One day Father was about to go out into the woods. He had his ax and other tools. I went in. I was not feeling well, and he noted it. Down went the ax and the tools. He rushed over, picked up a volume of poems he knew I loved, and read to me for an hour.

When Quentin, whom Father loved very, very much, was falling behind in his studies, Father took up the task of tutoring him and gave hours and hours gladly to the task that for him was privilege.

He loved nature, and knew nature. He planted the trees at Sagamore. Strangely enough, the man who knew the bird calls of many lands and astounded Sir Edward Grey, foreign minister of England, when they walked in the woods and he identified the birds of England by their calls—strangely enough, I say, he had no ear for music. And Ethel said, "One of his proudest boasts was that before he left the White House he had learned to distinguish between 'Hail to the Chief' and 'The Star-Spangled Banner.'" Strange, too, that the man who was so near-sighted, and wore thick glasses, could see the movements of birds and animals that often escaped others.

Yes, he loved people. One of my most treasured possessions is a card. As a young preacher, I had presumed to write him and ask important questions regarding the labor movement. It was a query that should have remained unanswered; but back came a little envelope bearing the postmark "Oyster Bay, Nov. 17, 1916, 3:30 P.M." And in his own handwriting upon his personal card, these words: "I would gladly answer your questions if I were at complete leisure; but you are asking me to write a volume based on long study, if my answer would amount to anything. With regret, Theodore Roosevelt." It is mounted in his Autobiography.

Theodore Roosevelt was a preacher. No, he was not a clergyman. He had never knelt to receive the ordaining hands of a bishop, setting him apart as a minister or priest. His was the ordination of the great prophets of history whose credentials come direct from the Eternal. Again and again, in his public addresses, he used the word "preach."

Speaking before the Hamilton Club in Chicago, in the now famous address entitled "The Strenuous Life," he said:

> I wish to preach, not the doctrine of ignoble ease, but the doctrine of the strenuous life, the life of toil and effort, of labor and strife: to preach that the highest form of success comes, not to the man who desires mere easy peace, but to the man who does not shrink from danger, from hardship, or from bitter toil, and who out of these wins the splendid ultimate triumph.

His preaching calls to mind the prophets of ancient Israel. It had to do with righteousness and justice. His speech was like that of Amos—"Let justice roll down like waters, and righteousness like an ever-flowing stream." He dealt with sin specifically, not in generalizations. "You have sold the needy for a pair of shoes," said Amos. In ringing falsetto, Roosevelt cried:

> We must demand the highest order of integrity and ability in our public men who are to grapple with these new problems. We must hold to a rigid ac-

countability those public servants who show unfaithfulness to the interests of the nation or inability to rise to the high level of the new demands upon our strength and our resources. We do not admire the man of timid peace. . . . We must see that there is civic honesty, civic cleanliness, civic good sense in our home administration of city, state and nation.

He concluded that address with the words, "I preach to you, then, my countrymen," and summoned his fellows in these words, "resolute to uphold righteousness by deed and by word; resolute to be both honest and brave, to serve high ideals, yet to use practical methods." Like Isaiah, he called for "ceaseless contest with the forces of evil." He knew "there must be many compromises, but we cannot compromise with dishonesty, with sin."

In a striking article in the *Century* of June 1900, entitled "Latitude and Longitude Among Reformers," he wrote, "There can be no meddling with the laws of righteousness, of decency, of morality. We are in honor bound to put into practice what we preach."

Yes, Theodore Roosevelt was a preacher. He knew that moral law is written into the nature of things. It must be obeyed. His preaching called a nation to fundamentals, as sorely needed today as then, to righteousness, to honesty, to integrity in both personal and social conduct. It was a preaching that Jesus would have understood. "Woe unto you, scribes and Pharisees, hypocrites! for you tithe mint and dill and cummin, and have neglected the weightier matters of the law, justice and mercy and faith." Roosevelt spoke of "malefactors of great wealth," of "the vice of envy." He called upon citizens "to practice the Christian doctrines which are preached from every true pulpit. The Decalogue and the Golden Rule must stand as the foundation of every successful effort to better either our social or our political life." He preached, "Fear the Lord and walk in his ways"; "Love thy neighbor as thyself." His voice is needed now.

Roosevelt was a politician. He brought to the field of politics a sense of vocation worthy of the term often applied to the ministry, namely, a "call." He knew that the struggle for righteousness is unending, and he demanded absolute loyalty to the "fundamental principles of morality." He said:

> Our standard of public and private conduct will never be raised to the proper level until we make the scoundrel who succeeds feel the weight of a hostile public opinion even more strongly then the scoundrel who fails.

Politics was a fight, and more. He abhored "cloistered virtue," raged against those who, in the name of patriotism, would exploit the people. But he knew the dangers to success that lay in "comprehensive vagueness," as he called it—in the "little knots of extremists" who had their own "patent recipe for salvation." In biting sarcasm he spoke of the "strutting vanity of the professional impracticables." He said, "Few things hurt a good cause more than the excesses of its nominal friends." He called for men who were "far-sighted and resolute, men who combine sincerity with sanity." He insisted:

> There is no patent device for bringing

about good government. Still less is there any patent device for remedying social evils and doing away with social inequalities. Wise legislation can help in each case; and crude, vicious, or demagogic legislation can do an infinity of harm. But the betterment must come through the slow workings of the same forces which always have tended for righteousness and always will.

Mr. Hagedorn told me that the President held that the chief characteristics of a successful man were honesty, courage, and common sense. The President said, "A man may be honest. He may even have courage. But he will destroy everything if he does not have common sense."

It is held by many who know that had Roosevelt lived, the Republican Party would have been united and he would have been the candidate in 1920. It is interesting to speculate upon the course of the nation had he occupied the White House during the early twenties. Here, as elsewhere, it is imperative that the executive, the engineer, the economist, discover the concrete means whereby the ethical ideals of religion may be translated into the realities of world law and order, economic justice, and racial brotherhood. Roosevelt said:

Do not trust to sudden uprightness, to sudden insurrections of virtue. . . . We

have a right to demand from our good citizens that they apply themselves, not intermittently but steadily to their public duties.

He was speaking to 12,000 attending the Summer School of Theology at Ocean Grove, New Jersey:

All of you remember how Wesley, when remonstrated with because his hymn tunes were considered too joyous, too full of fire for religious music, answered that he did not intend to allow the devil to monopolize the good ones. Just so we should be careful not to let the devil's agents monopolize the courage and the common sense while the workers for righteousness confine themselves strictly to high principles and good intentions.

Roosevelt exalted the profession of politics, demanding dedication, common sense, and unflagging loyalty to the moral law, but revealing a willingness to "exercise large charity and toleration of differences of opinion, differences of prejudice. . . ." He knew that an ideal must come alive to serve humanity, that it must unbend and stoop to the common tasks. He called for common sense, summoned men to the practical, and never compromised upon the fundamentals of integrity.

He inspired the nation in the campaign of 1912. I was a student at Southern California, a senior that fall. We had our Progressive Party organization on the campus and won the student election hands down. I am proud to have chaired that group. I can see Mr. Roosevelt now as he stood on the platform of the old Shrine Auditorium and marshaled the forces for long-overdue measures of social justice. His was a voice

COLONEL ROOSEVELT, 1898

With the outbreak of the Spanish-American War, Roosevelt, with Leonard Wood, organized the first volunteer cavalry regiment, popularly known as Roosevelt's Rough Riders. As its lieutenant colonel, and later as its colonel, he served with it in Cuba.

calling for the practice of the ideals that had been written into the Social Creed of the Churches of 1908. It was the voice of a man who saw politics as a sacred profession, whereby ideals become practice because practical men lay hold upon essential means and possess the powers of persuasion to win the support necessary to their realization.

Above all else, Theodore Roosevelt was a patriot. In the editorial "Great Adventure" he wrote:

> Only those are fit to live who do not fear to die, and none are fit to die who have shrunk from the joy of life and the duty of life. Both life and death are parts of the same Great Adventure. . . . Never yet was a country worth living in unless its sons and daughters were of that stern stuff which bade them die for it at need.

In his personal conduct, whether as police commissioner in New York, as assistant secretary of the Navy, or as commander of the troops in the field at San Juan, Roosevelt revealed a love of country that called for the full dedication of talent as a steward of the people—in a word, to live for country or, if needs be, to die that it might live.

It was a contagious patriotism. One of the distinguished generals of World War II called the son who bears his name "the bravest man I ever knew." And there is a stone that bears the name of Quentin lying at the foot of the flagpole before the home in Oyster Bay, brought back when the body was moved to rest in the cemetery where all the markers are alike, a cross of Carrara marble.

His patriotism was concerned first with the family:

> The family is the foundation of all things in the state. Sins against pure and healthy family life are those which of all others are sure in the end to be visited most heavily upon the nation in which they take place.

He added, "The basis of good citizenship is the home." It was a patriotism grounded in character "that does and dares as well as endures, character that is active in the performance of virtue no less than firm in the refusal to do aught that is vicious or degraded." His patriotism demanded the common sense his political wisdom dictated. He once said, "If a man permits largeness of heart to degenerate into softness of head, he inevitably becomes a nuisance in any relation of life."

Roosevelt brought to his patriotism the virtue he himself attributed to General Grant, "the lesson of tenacity, of stubborn fixity of purpose." It was manifest in his determination to keep the natural resources for the people. The forces of corruption, strong as they were, could not turn this determined man from his course. He had seen the depletion of human resources through the eyes of Jacob Riis, had stood in cool wrath to confront the reactionaries who called him revolutionary. He wrote:

> The opposition of the National Association of Manufacturers to every rational and moderate measure for benefiting workingmen, such as measures abolishing child labor, or securing workingmen's compensation, caused me real and grave concern; for I felt that it was ominous of evil for the whole country to have men who ought to stand high in wisdom and in guiding force take a course and use language of such reactionary type as directly to incite revolution—for this is what the extreme reactionary always does.

Whether the attack came from capital or from labor—and it came from both —he maintained the "stubborn fixity of purpose."

The welfare of the nation must come first. His love of country was seen in his insistence upon the preparedness requisite to national security and, likewise, in his understanding of law and the place of law in the relations of nations. His love of country was passionate, intelligent, persistent. He knew that strength earns respect, and moral strength wins friendship. The flag, for him, was a sacred symbol; and those who sought to use that banner to cover corrupt practices brought forth his scathing denunciation.

His was an affirmative patriotism, grounded in the moral law, evidenced by righteousness, seeking justice, based fundamentally on a recognition of the worth of every man. He was a reverent patriot, who worshiped God, loved and served his fellow men, and gave himself gladly to the service of the people.

There is a trophy room at Sagamore. Here are trophies of Roosevelt the hunter, Roosevelt the traveler, Roosevelt the statesman. But it was in the living room that I saw a flat blue bowl, perhaps eighteen inches in diameter, on the floor under a desk. It had been broken, was repaired, and had been placed there to protect it.

"What was it used for?" I asked.

The reply: "It used to be in the hall. It was kept full of water so the dogs might drink."

This man loved animals. He loved his family. He loved his country. And on this the 100th anniversary of his birth, the nation would do well to do him honor, but better to rededicate itself to the righteousness he proclaimed and the patriotism he incarnated.

Sacristy Prayer

O Lord God, dear Father in heaven, I am, indeed, unworthy of the office and ministry in which I am to make known thy glory and to nurture and to serve this congregation.

But since thou hast appointed me to be a pastor and teacher, and the people are in need of the teachings and instructions, O thou be my helper and let thy holy angels attend me.

Then if thou art pleased to accomplish anything through me, to thy glory and not to mine or to the praise of men, grant me, out of thy pure grace and mercy, a right understanding of thy word and that I may, also, diligently perform it.

O Lord Jesus Christ, Son of the living God, thou shepherd and bishop of our souls, send thy Holy Spirit that he may work with me: yea, that he may work in me, to will and to do through thy divine strength according to thy good pleasure. Amen.

—MARTIN LUTHER

Sent in by Chaplain (Capt.) Benjamin J. Shinn, USAF, who would like to call this beautiful prayer to the attention of other chaplains

STORIES FIT TO TELL

Selected by

CARL W. McGEEHON

Staff Chaplain, Air Command and Staff College, Maxwell Air Force Base, Ala.

By Way of Introduction

In introducing his subject a speaker said he hoped his audience would not feel about his lecture as did a little girl who made a book report on a book about penguins. She wrote, "This book told me more about the subject that I care to know."

—From CHAPLAIN J. R. WOODRUFF

What Shall I Say?

I am somewhat in doubt about the proper thing to say on this occasion. I feel like Tony's boss. Tony had dropped a piece of heavy metal on his foot. His boss was filling out a long blank as required by the workman's compensation laws. He filled out everything but the last space, which simply said "Remarks."

The boss was stumped. He went out and asked the foreman, "What do they want in here—Tony's remarks or mine?"

Overselling

Following a flowery introduction, a speaker replied: "I feel like the man who said he was insured for more than he was worth. I am afraid you have been oversold, and that calls to mind a story.

"The mother called the father at his office and said: 'You must come home; your son is inconsolable; his turtle is dead.'

"On the way home the father thought how he would handle the situation. When he arrived he told the boy that there was nothing they could do for the turtle except give it a good burial. He and the little boy went into the kitchen and got the kitchen matchbox, emptied the matches out, put cotton in the box and painted it black. Then they found a little red wagon and, together, went out through the woods to find a good burial spot.

"By this time the boy's tears had dried. When they found the proper spot they walked hand in hand over to the pond where the little turtle had been left floating with its tummy up. When the father reached down to pick up the turtle, it flipped over and swam off madly under water.

"The father looked at the little boy, and the little boy looked at his daddy and said, 'Daddy—let's kill him!' "

You *can* oversell, you know.

—From REV. M. C. PATTERSON

Moral Courage

A bishop was once speaking to a class of boys on the merits of moral courage.

"Ten boys were sleeping in a dormitory," he said by way of illustration, "and only one knelt down to say his prayers—that is moral courage."

When he had finished his talk, he asked the boys to give an example of moral courage.

After a long silence, one ventured timidly, "Please, sir, ten bishops were sleeping in a dormitory, and one jumped into bed without saying his prayers!"

Her Choice

A coed, walking along the edge of the college swimming pool, inadvertently dropped her camera into the water. Instead of asking help from one of the young men nearby, she turned to a short, fat, bald, middle-aged professor. The professor recovered her camera from the bottom of the pool, and then asked why she hadn't enlisted the aid of one of the young men lolling around the pool.

"Why professor," she replied, "you can go down deeper, stay down longer, and come up dryer than anyone I know."

—From Chaplain Verne Warner

What He Really Means

When the chaplain's assistant replies to a telephone request to speak to the chaplain, his words have special meanings:

1. *"He is out on a mission"* means, "I haven't the faintest idea where he is."

2. *"He is in conference"* means, "He is shooting the breeze with another chaplain."

3. *"He is tied up at the moment"* means, "He is probably drinking coffee at the snack bar."

4. *"He is out of the office"* means, "I saw him for a moment earlier this morning."

5. *"He has gone for the day"* means, "He is goofing off again."

6. *"He is out on an emergency"* means, "His golfing cronies needed a fourth."

7. *"He won't return until tomorrow"* means, "He took off early again."

8. *"He was called away unexpectedly"* means, "His wife called to remind him to shop at the commissary before it closed."

—From Chaplain W. Antstobe Anonymous

In Brief

A bore: a person who knows the same stories you do.

The young porcupine backed into a barbed-wire fence one dark night and exclaimed, "Is that you, Mother?"

When we all agree, somebody has overlooked something.

Shoot Quick

After an introduction by the commanding officer at an important occasion, the chaplain rose to speak. A news photographer was observed jockeying for a vantage point for an action shot. The CO, fearing that the chaplain would be annoyed, called to the photographer: "Don't take his picture while he is speaking. Shoot him before he starts."

REVIEWS

The Doctrine of the Trinity by CYRIL C. RICHARDSON. Abingdon 1958. 159 pp. $3.00.

A priest once began his sermon with the words, "Tonight, my dear brethren, we are to meditate upon the Holy and Undivided Trinity, which is an ineffable, unutterable, and incomprehensible mystery. My dear brethren, I will now explain to you the mystery of the Holy and Undivided Trinity. In the name of the Father, and of the Son, and of the Holy Ghost. Amen." No doubt it is not easy to avoid falling into an elaborate version of this utterance when writing anything *de Trinitate*.

There is need for an exhaustive study of this most theological of Christian doctrines, and there is certainly no less need for a brief treatment of the doctrine that could be put into the hands of the many thoughtful but theologically untrained inquirers who ask chaplains and others for guidance upon it. The advent of a book on the subject by the Washburn Professor of Church History at Union Theological Seminary is in principle to be welcomed; but it is questionable whether Dr. Richardson's *The Doctrine of the Trinity* comes under either category. Though admirably brief (159 pp.), it is certainly not for the layman. For the theological student it should be stimulating, for it touches on many questions of recent and current controversy.

Its thesis, summed up in the conclusion that "the doctrine of the Trinity is an artificial construct" that "produces confusion rather than clarification" since "there is no necessary threeness in the Godhead" is not entirely novel. Gustaf Aulén, more than a decade ago, objected to what he accounted the tritheistic tendencies in Leonard Hodgson's original theory. Dr. Richardson, who maintains the objection, does not find the theories of the late Donald Baillie or of the late Dorothy Sayers any more acceptable. (By the way, is it quite fair to the latter to designate her in this context "the detective-story writer?" The present writer has good reason to remember that her theological equipment was not inconsiderable and her theological vivacity in conversation such as most professional theologians might well envy.) He claims to uphold the doctrine of the hypostatic union, and he disavows in advance the charge of Socinianism. While he rightly recognizes that "Christian theology is perpetually driven to state apparent contradictions," he does not, in the present writer's opinion, sufficiently recognize the extent to which Western formulations of the doctrine of the Trinity have expressed awareness of contradiction. It is difficult to believe that any Latin mind ever failed to see that the contradictoriness in the *Quicumque* was very intentional

indeed. The *Quicumque,* which Lord Beaconsfield, in the *Endymion,* called "the most splendid ecclesiastical lyric ever poured forth by the genius of man," is so much more than this that it might well have been included in Dr. Richardson's otherwise excellent reading list at the end of his book.

After reading Dr. Richardson's book, the present writer felt moved to turn again to the *Quicumque,* in which he found himself more than ever at home, seeing in it a more authentic "liberalism," a more reverent "agnosticism," and not least a more profound intellectual humility than is common in many modern discussions. These too often fail entirely to take into account the structure of an earlier and perhaps more realistic way of thinking. Of course the doctrine of the Trinity is "artificial"; but so, surely, is every doctrine *de Deo.* This is no reason for dispensing with the artifact, unless one can provide a better. One recalls the fastidious inquirer who deplored to C. S. Lewis the vulgarity of the anthropomorphic picture of God as an elderly man with a beard, and who, under Lewis' examination, was obliged to confess that his own picture of God took the form of a vast vapor—scarcely a more satisfactory symbol of the divine nature.

While Dr. Richardson's book may be read with profit by the wary—for it has many merits—it should be taken, if not *cum grano salis,* at least *cum grano Augustini.*

—Geddes MacGregor, *Professor of Philosophy and Religion, Bryn Mawr College, Bryn Mawr, Pa.*

God's Way with Man by Roger Hazelton. Abingdon 1956. 204 pp. $3.00.

The author conceives of his book as "a group of variations on the providential theme, modeled frankly on a musical and not the usual architectural pattern" (p. 6). Those seeking a closely knit systematic treatment of the doctrine of providence will find this book lacking. But those seeking enlightenment and inspiration from the momentous but too frequently slighted theme of the providence of God may well be enraptured by Dr. Hazelton's sensitive awareness of God's governing.

To supplement his frequently ingenious reasoning, the author employs persuasive suggestions and illustrations. The whole, however, makes for a certain captivating and poetic charm that offsets the evident lack of thoroughgoing logic—which, after all, the very nebulous nature of his topic scarcely allows.

The variations by which the author develops his theme are discussions of such concepts as destiny, fate, freedom, time, tragedy, vocation, and prayer. No effort is made to avoid overlapping among these chapters. Rather, one is impressed by what seems to be a purposeful blending calculated to deal with experiences the way they are instead of artificially categorizing them for the purpose of pedantic analysis.

Though *God's Way with Man* is no technical doctrinal study, neither is it a shallow, popular, or fashionable treatment of the acts of God. While it is sometimes vague, it is never trivial. The author wrestles with profound issues at the bedrock level where faith becomes real and

unshakable. His analysis of the human situation is clear and valid. Faith in God's providence is not an evasion of the froward, bitter facts of life. Rather, it is the entering into the essential and irreducible mystery of life. God is revealed at work in the very experiences where his presence is least evident—"the feelings of lostness, dread and emptiness."

God is revealed as Sovereign over history. Time is the essence of existence and the arena of God's purposeful action. Providence is his utilization and redemption of time. It reaches its culmination in eternity. The conclusion is: "In Christ our personal histories are merged, bound up, with world history" (p. 200). The individual is the object of God's concern, but not as God's "only child"; providence is always both individual and universal.

The author's familiarity with such theologians as Augustine, Kierkegaard, Pascal, Brunner, Berdyaev, Niebuhr, and, above all, Tillich, and with such men of philosophy as Marcel and Sartre, while commendable, is perhaps too obvious for this otherwise modest work. This should not, however, discourage the reader troubled by the historical events of the day and curious concerning God's providence from delving into this profound and eloquent treatment of a difficult theme.

—Samuel D. Maloney, *Assistant Professor of Bible, Davidson College, Davidson, N.C.*

Jonathon Edwards the Preacher by Ralph G. Turnbull. Baker 1958. 192 pp. $3.95.

Tunneling through the vast heaps of material about Jonathon Edwards, Dr. Turnbull has mined out the evidence about what Edwards was like as a preacher. As its fine bibliography reveals, this effort took an astounding amount of research, but it was clearly a labor of love. Himself a former seminary professor of homiletics, now minister of the First Presbyterian Church, Seattle, Turnbull asks what made Edwards not only the towering preacher of his century but one of the few pinnacle minds that America has ever produced in any field.

Edwards was a strange man, who mystified and irritated his parishioners in the Northampton church until they ousted him after he had served them 24 years. Turnbull concludes that history has not yet uncovered, and probably never will, the entire mystery of this man. He was shut in by shyness (terrible at small talk, by his own admission) yet moved by mighty love as pastor for his people.

Sunday after Sunday he pleaded with them to accept the grace of God, which was sweetly real to him. Those who know Edwards only for his spider-over-the-fiery-pit sermon ought to know more about him. For him, "to preach was to magnify the grace of God." He began with the fact of sin, to be sure, but always moved on to the theme of redemption, which to him was central. Incidentally, among the tidbits Dr. Turnbull has turned up to make the man real, we learn that the spider sermon was preached in Northampton, where it made no impression. A month later, asked on short notice to preach in the town of Enfield, he scraped his barrel, came up with that sermon, with effects so stunning that it is anthologized everywhere.

As a homiletics professor naturally would, Dr. Turnbull analyzes Edwards' preaching techniques. How he used illustration. How he meticulously prepared manuscripts for 20 years, then ventured to extemporize from notes. His choice of subjects. His filing system for ideas. His style of construction. His delivery. A fascinating section deals with how fruitfully Edwards used his own Interleaved Bible, still luckily preserved.

Another section analyzes Edwards' social ethics, replying to the criticism that he had no concern beyond salvation of the individual. A happy device is the use of a direct quote from Edwards to head each chapter. Among them is a sentence that summarizes his ethic: "Love is the sum of all virtue, and love disposes us to do good."

We even see Edwards' tartly humorous comments on the positive-thinking types, who flourished even then.

But over all the detail, however interesting, arches Edwards' awe-struck view of the sermon as *God speaking*. He believed that the preacher was a man gripped by God, called to be his voice. This high view of the vocation ought to be pondered by all men now in seminaries and all who regularly climb into pulpits.

Though he was temperamentally unable to use winsome tricks of anecdote, or surprise gimmicks of construction, Edwards thought often about the problem of communication. Two hundred years before most of the world knew the field existed, this lonely man on the frontier had worked out a theory of psychology which is still respected by experts. He anticipated the science of semantics as well, and disciplined himself to express the naked idea. ("Resolved never to speak in narrations anything but the pure and simple verity," he once admonished himself.)

Week after week he gave the farmers and carpenters of Northampton, and later the Indians in the Stockbridge Indian outpost, his theological marvels. Simple in form, they were phrased in a style saturated by the majesty of the King James Bible yet burnished to the utmost clarity. What he tried to do, with dignity and passion, was be a spokesman for God himself.

This book may lack the urbanity and intellectual subtlety of Perry Miller's studies of Edwards, the minute historical thoroughness of O. E. Winslow's, the wit of Bainton's. But Dr. Turnbull does excellently the closely defined project he chose. "Nothing but the strong meat of the Word was offered by [Edwards] to his people," says Turnbull, and proves it well.

—Elisabeth D. Dodds, *Waterbury, Conn.*

Preface to Pastoral Theology by Seward Hiltner. Abingdon 1958. 240 pp. $4.00.

The purpose of this book is to define pastoral theology, and to demonstrate its relationship to theological inquiry as a whole. Fundamentally, it is a book of basic theory, and as such evidences the extraordinary knowledge and skill of the author in the field of study to which he has already contributed so materially.

It is Hiltner's thesis that "pastoral theology is a formal branch of theology resulting from the study of Christian shepherding, that it is just

as important as biblical or doctrinal or historical theology, and that it is no less the concern of the minister of the local church than of the specialist" (p. 15). In developing this thesis, he identifies pastoral theology as "that branch or field of theological knowledge and inquiry that brings the shepherding perspective to bear upon all the operations and functions of the church and the minister, and then draws conclusions of a theological order from reflection on these observations" (p. 20). It is clear from these two statements that this interpretation is diametrically opposed to any notion of "practical theology" which is confined to the perfecting of skills for the transmission of theological data obtained solely from theoretical sources. On the contrary, Hiltner argues that neither dimension (logic-centered or operation-centered) of theological inquiry is superior to the other—that each draws from and contributes to the other, and that the whole operational area is co-ordinate with the whole logic-centered area of theological concern.

Having set forth these basic principles, the author turns to a detailed consideration of the operation-centered area. He rejects the Niebuhr formulation, which identifies one aspect of the minister's task as more basic than any other, and postulates three "perspectives" or foci, which he designates as "communicating," "shepherding," and "organizing." These are in no sense exclusive; rather, Hiltner perceives the task of the minister is a unit, with these three perspectives as functions of the particular circumstance or situation obtaining at any given time.

Most of the book is devoted to an explication of this general theory in terms of the shepherding perspective. Here, Hiltner makes extensive use of a most remarkable set of "case notes" of a 19th-century Presbyterian minister, one Ichabod Spencer of Brooklyn, N.Y. In conclusion, he describes, but does not illustrate in detail, the perspectives of "communication" and "organization," pointing out that a similar explication can be made for each of these.

As is evident by this brief summary, the argument of the book is involved, requiring careful study on the part of the reader. Much valuable material is carried in footnotes that might better have been included in the text itself. Even so, the book is by no means beyond the grasp of the serious minister who is concerned to work through the contextual relationship of his own theory and practice. And for the theological student, this book is a "must."

—William B. Oglesby, Jr., *Professor of Pastoral Counseling, Union Theological Seminary, Richmond, Va.*

Who Goes There?—What and Where Is God? by J. Wallace Hamilton. Revell 1958. 154 pp. $2.50.

I Believe by Gerald Kennedy. Abingdon 1958. 94 pp. $1.25.

A reading of ***Who Goes There?*** confirms the impression of a good many responsible people that J. Wallace Hamilton, pastor of the fabled and—to the conventionally minded—fantastic Pasadena Community Church in St. Petersburg, is one of the ablest expositors of biblical faith now going. His sermons have that almost-never-met-with combination of biblical depth, mastery of vivid Eng-

lish, illustrative sublety, and emotional intensity. And all this in a so-called "drive-in" church! It is quite enough to stumble those who identify the practice of Christianity with Victorian Gothic and faded green pew-cushions.

Dr. Hamilton is hardly afraid of big subjects, either. "Jesus said, 'Father' "; "The Mystery of God"; "The Sovereignty of God"; "The Providence of God"; "The Faithfulness of God"—these are some of the issues he is brave enough and conscientious enough to deal with within the time limits of the sermon. And he does so with extraordinary thoroughness and relevance.

One or two impressions call for detailed comments. For one thing, there is the consistently "theocentric" character of the sermon on divine fatherhood. Dr. Hamilton is speaking of the prodigal: "Every evening the father had watched down the road from the roof top, and one evening there he was—something in the way he walked was familiar. And when he was a great way off, the father saw him and ran. There was a heart cry in the twilight, and the lights went on in the father's house. That is God, said Jesus. Someone out there on the road . . . calling your name!" And that is preaching! Again and again it happens, this way of referring us and our plight to the God who has acted for our deliverance in Christ.

Once more, there is the preoccupation with the scientific cast of modern thinking and its relation to Christian faith. Dr. Hamilton obviously feels that the two cannot be sundered in the pulpit. Sometimes, in fact, he fairly befuddles the readers with Eddington and Jeans; but that is only momentary, and the whole effect is that of a devout mind striving to help lay people to an understanding of the unity of truth. Nor, by the same token, is Dr. Hamilton afraid to deal with the implications of biblical criticism.

All in all, this is a remarkable production.

I Believe is another of those brief summaries of Christian affirmation which of late years have been forthcoming from denominational and other publishing houses. Its chief interest lies in the identity of its author.

Bishop Kennedy is, of course, a Protestant statesman of the first rank. He has, in such works as *The Lion and the Lamb,* written some quite substantial books which are real contributions to the homiletical literature of our day. His volume on preaching has been well received.

I Believe has about it the atmosphere of profound conviction; and in brief chapters devoted to God, Jesus Christ, the self, life, tomorrow, immortality, and the like, Bishop Kennedy puts quite tersely the main elements of the conviction. His section on Jesus Christ is full of depth —and wit. "Yes, any man who has a faith in Christ is fortunate. But he is not always comfortable." "He did not say the things we read in the Gospels because they were 'nice.' He said them because they were true."

Other sections of the book seem less satisfactory. The chapter on immortality—it is not, incidentally, on resurrection—verges on Greek dualism: "Immortality means that the things of the spirit are the real and lasting things"; "God has given [men]

an immortal spirit as a bulwark against every enemy of mankind." But our problem, as I understand the New Testament, is that our spirits are in the same situation as our bodies. And, while Bishop Kennedy does speak earlier of Jesus' resurrection, it does not find an integrated place in the section from which the above quotations were taken.

There are many illustrations. Some are apt, and some not so apt.

The book has its weaknesses but is a helpful setting forth of the faith of a genuine and stalwart Christian.

—Chalmers Coe, *Associate Professor of Practics, Hartford Theological Seminary, Hartford, Conn.*

The Art of Dating by Evelyn M. Duvall and Joy Duvall Johnson. Association 1958. 254 pp. $2.50.

Mrs. Duvall, whose *When You Marry* is a staple on the bookshelf of most people who do counseling, now cheerfully goes into every aspect of the preliminaries to marriage.

Slanted more at early teens, more at girls than men, it might have limited appeal for servicemen themselves, though the chaplain whose ministry includes whole families will find it clarifying for parents and appetizing for teen-agers to read themselves. Mrs. Duvall's daughter has collaborated with her, so the book is young in heart, and the style is as breezy as conversations overheard at the corner drugstore.

"How do you get a date?" she asks, and supplies many answers. Then she goes on, "What do you do with a date when you get one?" With the precision of an etiquette book, she tells how to act courteously toward the parents of a girl; how to behave on a movie date (the girl is supposed to study the advertisements, tactfully, while the sordid exchange of money for tickets goes on); how to explain clearly to a girl whether an evening requires casual clothes or will be dressy. (This is often bungled, as anyone knows who has seen an uncomfortable girl in high heels at a bowling party or square dance, or one clutching a hat at a windy horse show.)

Mrs. Duvall is sensible about money, alerting girls to the cost of dates and providing suggestions for the men about how to stretch their recreation budgets and how to avoid being trapped in unforeseen expenses.

Another useful section deals with how to say "no" to alcohol, smoking, and other tricky situations that come up if the date is in a group.

The unwary male will find chuckles, and fair warning, if he peeks at the parts that advise a girl how to chase a man, subtly.

For older men, there are portions on where to go to meet "nice" girls in a strange town; how to break off a relationship; how to face the problems of inter-faith dating. Some skeptical observers might feel that she serves sex sunny side up. Her suggestions for how a girl can avoid getting into situations of possible sexual strain seem to be based on a rosy view of human nature, though a parent might find them helpful for preparing a teen-ager to meet these realities.

The final chapter, on preparation for marriage, could stand by itself, as a distillation of the viewpoint of Mrs. Duvall's earlier book. A counselor might creatively give this to a person who would find a whole book

formidable but needs a brief, sound statement about the emotional setting necessary for undertaking marriage.

—Elisabeth D. Dodds, *Waterbury, Conn.*

NOTES

by Elizabeth P. Lam

A Faith for the Nations by Charles W. Forman. Westminster 1957. 94 pp. $1.00.

Probably no more basic question faces us today than how to relate ourselves to nations and peoples whose views of life differ profoundly from our own. It is only through faith in the universality of God's love as expressed in Jesus Christ that these differences can be transcended and the oneness of mankind experienced. This is the only means to the solution of the problem, as Dr. Forman sees it.

The slender volume is a clarion call to humility and to commitment to that deeper unity which our public leaders so seldom perceive or seem to seek.

Dr. Forman gives fresh impetus, in acceptably intellectual terms, to Christian missions.

Religion as Creative Insecurity by Peter A. Bertocci. Association 1958. 128 pp. $2.50.

This is a fresh and thoughtful examination of religion and its essential place in personal growth and creative living by the Bowne Professor of Philosophy at Boston University. It is a needed corrective for the many gilded coins that all too frequently pass today for religious currency. It makes clear the "costliness" of the way of faith, and that "peace of mind," "security," and happiness are not the goals but the by-products of a faith in which suffering is inescapable and a certain kind of insecurity a prerequisite.

Christians in the Arena by Allan Hunter. Fellowship 1958. 108 pp. $1.50, paper.

This contains moving biographic sketches of eight contemporary Christians who witnessed under excruciatingly painful conditions to the power of love as a method of reconciliation.

Journey into Mission by Philip Williams. Friendship 1957. 180 pp. $1.25.

This intensely personal diary by a young missionary who spent five recent years in Japan gives the reader a vivid and realistic idea of the issues and questions that confront a reflective and sensitive representative of American Christianity in a predominantly non-Christian culture.

As a Man Thinketh by James Allen Revell 1957. 64 pp. $1.00.

Anyone for Calvary? by Charles Ray Goff. Revell 1958. 43 pp. $1.00.

These two meditations, the one a reprint of an essay written 50 years ago and the other by the minister of the Chicago Temple (Methodist), are far apart in mood and philosophy.

The psychology of James Allen and his easygoing optimism regarding the good life seem strange and strikingly out of place in the intellectual climate of our day.

Dr. Goff has woven into his brief meditation, which would be sugges-

tive for Lenten sermons, the warm appeal of Christian fellowship and his concern for "all sorts and conditions of men."

Prayers for Every Need by WILLIAM H. KADEL. John Knox 1957. 167 pp. $1.50.

A Prayer for Every Day by JOHN LEWIS SANDLIN. Revell 1958. 128 pp. $1.95.

My Daily Prayer by F. B. MEYER. Revell 1957. 63 pp. $1.00.

Devotional Programs for Every Month by RUTH C. IKERMAN. Abingdon 1957. 128 pp. $1.50.

The first three of these small books are written primarily for private devotions but might be useful also in family or group worship.

William H. Kadel, a Presbyterian pastor, has brought together 150 prayers to help people in need, distress, or sorrow.

Sandlin's and Meyer's slender volumes contain a brief prayer for each day of each month. Special prayers for children, men, women, and table graces increase the usefulness of Sandlin's little book.

Mrs. Ikerman intends her meditations for the use of women's clubs or church organizations. Unfortunately, these seem to the reviewer too superficial to deserve recommendation.

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Addresses of publishers whose books are reviewed above

ABINGDON PRESS, 201 Eighth Ave., South, Nashville 3, Tenn.
ASSOCIATION PRESS, 291 Broadway, New York 7, N.Y.
BAKER BOOK HOUSE, Grand Rapids 6, Mich.
FELLOWSHIP PUBLICATIONS, Box 271, Nyack, New York
FRIENDSHIP PRESS, 257 Fourth Ave., New York 10, N.Y.
JOHN KNOX PRESS, Box 1176, Richmond 9, Va.
FLEMING H. REVELL CO., 316 Third Ave., Westwood, N.J.
THE WESTMINSTER PRESS, Witherspoon Bldg., Philadelphia 7, Pa.

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Books Received

MUSIC

A Comprehensive Program of Church Music by FEDERAL LEE WHITTLESEY. Westminster 1957. 215 pp. $3.95.

The book lives up to its title. It is a wide-ranging, orderly, practical discussion by a well-known minister of music who for many summers has taught church music at Chautauqua, N.Y. Includes 20 outlines of general and special musical services. Deals at length with multiple-choir system.

Church Music for the Glory of God by GUNNAR URANG. Christian Service Foundation 1956. 272 pp. $3.00.

Though addressed primarily to "evangelical" congregations, this book has both wisdom and practical value for ministers and churches generally. Especially helpful in countering the problems of groups that are backward musically, while always viewing sacred music in the larger context of worship.

Hymn Tune Names by ROBERT GUY MCCUTCHAN. Abingdon 1957. 206 pp. $3.75.

A pioneer work in a little-known area. Traces the naming of hymn tunes from 8th century to present. Indexes include over 2000 names.

MISCELLANEOUS

Juvenile Delinquency, ed. JOSEPH S. ROUCEK. Philosophical 1958. 370 pp. $10.00.

Studies by 14 specialists.

Contemporary Evangelical Thought, ed. CARL F. H. HENRY. Channel 1957. 320 pp. $5.00.

Essays by 10 conservative scholars.

NEWS ROUNDUP

CHAPLAINS

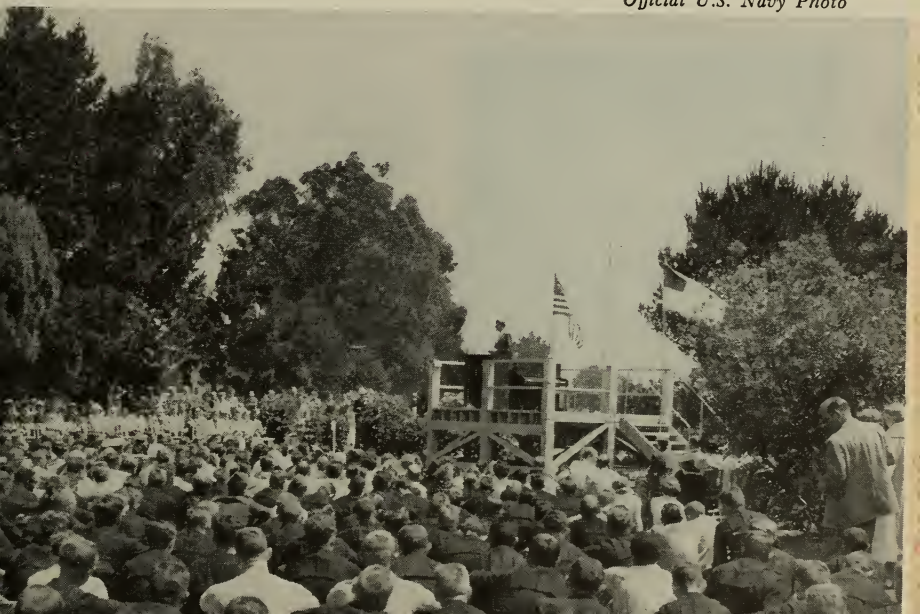
A unique conference on the chaplaincy was held at the Ecumenical Institute, at Celigny near Geneva, Switzerland, this spring. The conference, which was international and interservice, was not held under government auspices, such as NATO. Nor was it sponsored by any one denomination. Rather, it was the first conference of its kind to be sponsored by the World Council of Churches; and its purpose was to inquire into the relation of "the churches and the chaplaincy."

Searching questions were asked, and progress was made in understanding. Unattended by publicity, the participants broke ground and planted seed for a harvest that may be gathered later.

The conference was attended by 38 military chaplains and chaplaincy officials from the U.S. and 10 other countries—Canada, Great Britain, France, Switzerland, Germany, Belgium, The Netherlands, Norway, Sweden, and Indonesia. It was directed by **Dr. Robert S. Paul**, associate director of the Ecumenical Institute, who will be teaching this fall at Hartford Theological Seminary in

Billy Graham's recent San Francisco campaign included preaching to Protestant personnel at the U.S. Naval Station, Treasure Island, Calif.

Official U.S. Navy Photo



■ Chaplain (Maj. Gen.) Terence P. Finnegan becomes the second Chief of Air Force Chaplains on August 15, succeeding Chaplain (Maj. Gen.) Charles I. Carpenter.

The Roman Catholic chaplain has had a distinguished military career, first in the Army and then in the Air Force, since 1937. After "Pearl Harbor" he became chaplain of the 25th Division in Oahu, Hawaii, later receiving the Bronze Star Medal for meritorious service at Guadalcanal. In 1946 he became theater chaplain of the USA Forces in the Mediterranean. After transferring to the Air Force in 1949 he had assignments in the U.S. and the Far East before becoming (1953) Deputy Chief of Air Force Chaplains.

Official U.S. Air Force Photo

Connecticut. Topics included "Service in Church and State," "Ecumenical Problems in the Chaplaincy," and "The Church and Her Chaplaincy."

Among the speakers were Chaplain **William W. Parkinson,** from the Office of the Chief of Chaplains, U.S. Navy, and Chaplain **Friedrich Hoffmann,** of the Federal Republic of Germany, as well as **Marion J. Creeger,** executive secretary of our General Commission on Chaplains and Armed Forces Personnel; **O. T. Hylkema,** chairman of the Interchurch Commitee on Military Affairs in the Netherlands; and **D. D. Lloyd**

Official U.S. Air Force Photo

■ Chaplain (Brig. Gen.) Robert P. Taylor succeeds Chaplain Finnegan this month as Deputy Chief of Air Force Chaplains.

This Southern Baptist minister from Texas entered the service in 1940. For gallantry in action at Bataan, he received the Silver Star. At the surrender of American forces, he was imprisoned in the Philippines, where he ministered to 10,000 at the prison hospital. For smuggling food and medicine to patients he spent 14 months in solitary confinement. Later he was taken to Japan and Manchuria on one of the "hell ships," bombed twice by American planes with a loss of over 1,000 lives.

After liberation, Chaplain Taylor had various assignments in the U.S. before becoming chief of the Personnel Division in January 1958.

Chaplain (Maj. Gen.) Charles I. Carpenter retires this month as Chief of Chaplains, U.S. Air Force. As head of the Air Force chaplaincy, this devoted Methodist minister has given vigorous and creative leadership since 1942, when he was appointed Air Chaplain of the Army Air Forces. He served as Staff Chaplain of U.S. Strategic Air Forces in Europe from December 1944 to December 1945, at which time he was reassigned as Air Chaplain of the AAF. When the office of Chief of Air Force Chaplains was created (June 11, 1948), he was the first to assume this position.

Chaplain Carpenter will continue on active duty as Protestant Cadet Chaplain of the U.S. Air Force Academy.

Official U.S. Air Force Photo

Evans, Deputy Chaplain General, Great Britain.

Other U.S. chaplain participants were **Wayne L. Hunter,** 7th Army chaplain; **James T. Wilson,** commandant of the U.S. Army Chaplain School, Fort Slocum, N.Y.; and **Glenn J. Witherspoon,** who then was chief of the Professional Division, Office of the Chief of Air Force Chaplains, and who now is with the General Commission (see story on page 48). Chaplain **Lee W. Backmann,** USAF, was present as an observer.

The Deputy Chief of Army Chap-

Official U.S. Navy Photo

■ Captain Irving W. Stultz, CHC, USN, is the new Assistant Director of the Chaplains Division, Bureau of Naval Personnel. He relieved RADM George A. Rosso, who in June succeeded RADM Edward B. Harp, Jr., as Chief of Navy Chaplains.

Before studying for the ministry Chaplain Stultz had a business career. Then early in his ministry he became regional director for New Hampshire for the American Unitarian Association. A naval chaplain since 1940, he has served aboard the USS *Arkansas,* the USS *North Carolina,* and the USS *Catoctin.* Other assignments include duty at Bremerhaven; also, with MSTS, with the Third Marine Division, and at Parris Island. In 1957 he reported to the Chaplains Division as assistant for planning.

lains, **Frank A. Tobey**, an American Baptist, has been named to succeed **Patrick J. Ryan** as Chief when Chaplain Ryan, a Roman Catholic, retires Nov. 1 after 30 years of service in the chaplaincy.

Silas E. Decker, before leaving Fort Meade, was awarded the Army Commendation Ribbon and Metal Pendant for his outstanding work as Second Army chaplain. Chaplain Decker has been reassigned to the Caribbean as staff chaplain, being stationed at Fort Amador, Canal Zone.

Robert M. Rutan, formerly staff chaplain at the Air Proving Ground Center, Elgin AFB, Fla., has been reassigned to Hawaii as deputy staff chaplain of headquarters Pacific Air Force.

John K. Connelly, formerly post chaplain at Fort Dix, N.J., is now the Fifth Army chaplain, with headquarters in Chicago. He succeeded William J. Reiss, who was reassigned to the 8th Army in Korea.

Norris T. Morton, after 18 months as base chaplain at Tachikawa AFB, near Tokyo, has been reassigned to Lockbourne AFB, Columbus, Ohio.

Francis L. O'Leary has succeeded Irving W. Stultz as assistant for CHC planning in the office of the Chief of Navy Chaplains.

Richard G. Hutcheson, formerly with the Atlantic Fleet and assigned to Commander Transport Amphibious Squadron Two, has gone to the Office of the Chief of Navy Chaplains as head of naval procurement.

He replaces **R. W. Radcliffe**, who has been assigned to Bremerhaven, Germany, as the chaplain of Naval Security Group Activities. In this post Chaplain Radcliffe will have the challenging opportunity to engage in a unified religious program, with both Navy and Army chaplains participating.

John F. Daniels is being reassigned from the Air Training Command, Randolph AFB, Tex., to the Office of the Chief of Air Force Chaplains, where he relieves Robert P. Taylor, the new Deputy Chief, as chief of the Personnel Division.

The Chaplains' Wives Club of the greater Washington area has elected as its president for 1958-59 the wife of Maj. Harold D. Shoemaker, an Evangelical United Brethren chaplain assigned to the Office of the Chief of Air Force Chaplains. The group is composed of the wives of chaplains of Army, Navy, and Air Force.

Bottom row, left to right: Mrs. E. B. Harp, Mrs. C. I. Carpenter, and Mrs. F. A. Tobey, who have been serving as advisory members. Top row, left to right: Mrs. Charles Brown, retiring president, and Mrs. Harold D. Shoemaker.

Methodist Chaplain John E. Zoller visits the American Bible Society in New York on his return from Antarctica. He has presented to its library two well-worn Bibles used by men who took part in Deepfreeze II.

William J. Clasby, formerly inspector general of chaplain activities, Norton AFB, Calif., becomes chief of the Professional Division in the Office of the Chief of Air Force Chaplains, relieving Glenn J. Witherspoon, who has gone to the General Commission (see story on page 48).

Roy M. Terry, staff chaplain of MATS, Scott AFB, Ill., is being reassigned to the Office of the Chief of Air Force Chaplains, where he will be responsible for plans and program development, replacing **Samuel M. Bays,** who in turn replaces **George J. Brenhon** as deputy chief of the Professional Division.

Chaplain Terry was named "Air Force Chaplain of the Year" by the Reserve Officers Association in May.

Commendation Ribbons for outstanding services have recently been received by Air Force Chaplains Stephen T. **Mayer,** Victor H. **Schroeder,** and Martin L. **Shaner.**

Third Naval District Chaplain **Joshua L. Goldberg** received the 1958 Frank L. Weil award from the Jewish Welfare Board for "distinguished contribution to the welfare of Jewish personnel in the U.S. Armed Forces."

Chaplains recently selected for promotion to the grade of permanent colonel in the regular Air Force are Russell L. **Blaisdell,** John P. **Fellows,** Palmer P. **Pierce,** William F. **Taylor,** Jr., John L. **Anderton,** and Glen C. **Shaffer.**

Air Force chaplains promoted recently to the temporary grade of colonel are Silas A. **Meckel,** Albert C. **Schiff,** Jr., and Alphonse B. **Slivinski.**

Chaplains of the Evangelical Lutheran Church who have recently been integrated into the regular Air Force are Stuart **Barstad,** Luther T. **Gabrielson,** Sheldon **Hermanson,** Dean C. **Hofstad,** Norman C. **Johnshoy,** and Wayne E. **Paulson.** Hitherto, Francis E. **Jeffery** was the only ELC regular in the Air Force chaplaincy.

Army Chaplain **Thomas S. Johnson** reported June 20 for an 11-month

Official U.S. Air Force Photo

■ Chaplain (Col.) Glenn J. Witherspoon, who retired from the U.S. Air Force, June 30, on length of service, has assumed new responsibility with the General Commission on Chaplains and Armed Forces Personnel. He now serves as the first director of its recently created Department of Chaplaincy Services. In this post he will seek to increase the service rendered by this cooperative church agency to Protestant chaplains in all branches of the Armed Forces and the Veterans Administration.

Chaplain Witherspoon's most recent assignment was with the Office, Chief of Air Force Chaplains (1954-58), where he served first as chief of the Budget and Logistics Division, then as chief of the Professional Division.

A graduate of Southwestern College and Garrett Biblical Institute, Chaplain Witherspoon is a member of Phi Beta Kappa. After further work in religious education at Northwestern University he was ordained a Congregational minister in 1928 and served a number of churches in Kansas before entering the chaplaincy in 1940. He has been vice-moderator of the National Council of Congregational Christian Churches and advisory counselor of the former Service Men's Christian League.

Chaplain Witherspoon's years in the service include duty as staff chaplain of the First Air Force, of the Pacific Air Command, of the Air Training Command, and of the Far East Air Forces. He has received special recognition for the conduct of spiritual retreats for all chaplains at Camp John Hay in the Philippines, the inauguration of the Dynamics of Moral Leadership Lectures for Air Force chaplains, his chairmanship of the Armed Forces Hymnal Committee to revise the *Army-Navy Hymnal*, and his special emphasis on Protestant preaching missions in FEAF overseas areas.

course in marriage counseling at the Menninger Foundation, Topeka, Kan.

The Republic of Korea now has a general commission on chaplains, thus paralleling the American development of co-operative church support for military chaplains. Named the Union of Chaplains Commission, the newly formed body will establish educational requirements for chaplain candidates and seek to select and prepare only the best qualified ordained ministers for military service.

The Rev. Kumchun Whang is chairman of the commission. Other officers are two vice-chairmen, a general secretary, a secretary, and a treasurer.

As in the U.S., the membership is largely civilian. Denominations with 50 or less active-duty chaplains are entitled to two representatives. Those with more than 50 chaplains may have three representatives, one of whom shall be a missionary.

Ex-officio members are the Chaplain of the Joint Chiefs of Staff (currently Capt. Chung Dal Bin) and the Chief of Chaplains of each branch of the ROK armed forces.

AT YOUR SERVICE

Materials

Color posters for church bulletin boards are provided by National Religious Art Program Co., Box N. 41-20 150th St., Flushing 55, N.Y. Free miniature and price list shows what they look like.

The Lit-Lit Christmas card for 1958 will be ready soon. If it is as beautiful as preceding cards in the World Christian Art Series, you would be proud to send it to friends. The announcement describes it as "a delicate work in jewel-like colors, done by an artist of Iran." As always, this is a Nativity scene showing the Holy Family as people of the artist's own country. Proceeds help support the Lit-Lit program.

For samples, write to World Literacy and Christian Literature, 156 Fifth Ave., New York 10, N.Y.

Films

The Marian Anderson TV film *The Lady from Philadelphia* is now available for local showing. The rental price is $25.00, with the stipulation that there be no price for admission.

Request from Contemporary Films, 267 W. 25th St., New York 1, N.Y.

Recent BFC films support Church World Service and interdenominational mission themes:

The Long Stride is a documentary film showing CWS relief work in Korea, Hong Kong, the Near East, and Austria. It is a 16mm sound film in black and white (28 min.) that rents for $8.00.

Mid-East Profile and *North American Neighbors* co-ordinate with the co-operative mission study themes for local churches in 1958-59. Each is a 16mm sound film that runs for about 28 min. Color rents for $12.00; black and white for $8.00.

Available from denominational film libraries and local dealers specializing in religious films.

"The best single source of information concerning films available for purchase, rent or free-loan is the *Educational Film Guide,"* according to the *National Education Association Journal.* For $15.00, the H. W. Wilson Co., 950 University Ave., New York 52, N.Y., will send you this 1,037-page basic volume plus four annual supplements plus the bound cumulation for 1954-58. Covers 18,000 16mm films.

Paperbacks

Religious books available in paper covers are multiplying rapidly. Some are original works. A select list, obtainable on request, has been prepared by the library of Union Theological Seminary, 3401 Brook Road, Richmond 27, Va.

Quality paperbacks in various categories (history, literature, philosophy, religion, etc.) are stocked by The Academy, Paper Editions of Distinction, Davidson, N.C. The Academy offers prompt mail service. Booklist available on request.

Free Publications

Chaplains interested in receiving current information on United States foreign policy, including UN affairs, may receive single copies of Department of State publications by asking to be put on the Department mailing list. Your request should be addressed to Mr. Harry W. Seamans, Information Liaison Officer, Public Services Division, Department of State, Washington 25, D.C.

Sculptor:
Gleb Derujinski

Theodore Roosevelt

CENTENNIAL OF HIS BIRTH

October 27, 1958

HIS was an affirmative patriotism, grounded in the moral law, evidenced by righteousness, seeking justice, based fundamentally in a recognition of the worth of every man."

(See pages 24-31)